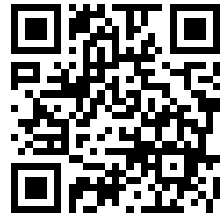

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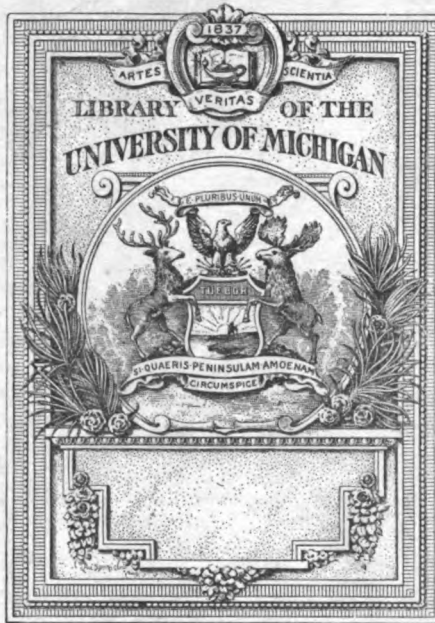
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THE
Old Testament
Student.

WILLIAM R. HARPER, Ph. D., Editor.

VOLUME V.

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❖THE❖OLD❖TESTAMENT❖STUDENT.❖

VOL. V.

SEPTEMBER, 1885.

NO. I.

SOME FEATURES OF HEBREW POETRY.

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Hebrew Poetry is usually characterized first as religious. This is its grand and glorious distinction, to present the sublimest of all themes, God and his relation to man. Heavenly choirs as well as earthly repeat its thought, if not its words. For this it is chiefly worthy of study. But not all Hebrew Poetry was religious. There were bacchanalian songs of revelry.¹ Isaiah quotes as well known the song of the harlot.² Dirges were lamented over the dead which contained not one religious thought. Such are the two of David over Jonathan and Abner.³ They are purely secular, though the former is of great pathos and beauty. Of those sung by Hebrew maidens over Jephtha's daughter we have no knowledge.⁴ We also have the song of the well, chanted doubtless by the women drawing water.⁵ And the smith, in those days when there was one, may have sung at his forge the ungodly sword song of Lamech.⁶ There were songs of marriage feasts in praise of maidens,⁷ songs of the times of the vintage,⁸ songs to welcome the warrior returning home.⁹ Love, too, was not forgotten. The Song of Songs may have been in its origin one of many poems designed to set forth simply human passion. But being so beautiful a masterpiece, it may thus have been taken as an illustration of Jehovah's love, which so often had been likened by the prophet to the same, and thus found a place among the sacred writings. How suggestive also are the titles of some of the Psalms, if they contain, as is held by many, catch words of songs giving names to melodies. Then there was a song beginning, "Hind of the dawn,"¹⁰ another, "The silent dove in the far off land,"¹¹ and a warlike song of Gath,¹² a

¹ Isa. v., 12; Amos vi., 5. ² Isa. xxiii., 16. ³ 2 Sam. i., 19-27; iii., 33, 34. ⁴ Judg. xi., 40. ⁵ Num. xxi., 17, 18. ⁶ Gen. iv., 23, 24. ⁷ Ps. lxxviii., 63. ⁸ Judg. xxi., 21. ⁹ 1 Sam. xviii., 7. ¹⁰ Ps. xxii., 1. ¹¹ Ps. lvi., 1. ¹² Ps. viii., 1.

marseillaise, sung in all probability by David's faithful mercenaries. Indeed everything which moved the heart of the multitude found expression in Hebrew Poetry.

But though varied in subject matter, Hebrew Poetry is noticeable for its simplicity. This is shown in its external form; there is no metre, no rhyme, only rhythm, which belongs to the best prose, and a certain uniformity in the length and structure of lines, and the balancing of the thought of one line over against another,—parallelism. Hence, often no strict line of separation can be drawn between Hebrew Poetry and prose, and no poetry probably suffers less by translation. This simplicity adapts it for being the vehicle of the sublimest thought. What simpler than the utterance :

God said,
Let there be light, and there was light.¹

What simpler in expression than Ps XIX.:

The heavens declare the glory of God,
And the firmament sheweth his handiwork.
Day unto day uttereth speech,
Night unto night declareth knowledge ;
There is no speech nor language. /

Their voice is not heard.

What grander? What more sublime than these? Compare this latter with a modern treatment of the same theme.

Alone by the waves, starry midnight on high,
O'er the sea not a mist, not a cloud in the sky,
I stood, and beyond the seen world I had sight ;
And the woods, and the hills, and all Nature seemed stirred,
Confusedly, plaintively, asking a word
Of the ocean's dumb tide, of the heavenly light.
Then the fiery planets, an infinite host,
Loud, faint, as their myriad harmonies crossed,
Spake, each bowing down with his circlet of gold :
And spake the blue flood that no hand shall arrest,
Inclining superbly its foam-jeweled crest :

" Behold the Lord God ! The Eternal behold ! "

This last of Victor Hugo is fine, very fine, but it will be forgotten, while the simple Hebrew melody will live on forever.

Take another example, Ps. XXIX. One on a first reading probably would not be struck with it in any way except that it was full of repetitions that seemed almost childish. But let one study it more carefully and he will find it artistic and most sublime. It is a description of a thunder storm.

¹ Gen. i., 3.

There is first a prelude, where we have an angel or priestly chorus praising God.

Give unto Jehovah, O ye sons of God,
Give unto Jehovah glory and strength.
Give unto Jehovah the glory due his name.
Worship Jehovah in holy vestments.

Then follow three strophes describing the storm. The first gives us its beginning, the low faint muttering thunder in the heavens.

The voice of Jehovah is upon the waters,
The God of Glory thundereth ;
Jehovah is upon many waters ;
The voice of Jehovah is in might,
The voice of Jehovah is in majesty.

Then follows the description of the storm at its height, when it crashes the cedars and shakes the mountains.

The voice of Jehovah breaketh the cedars,
Yea, Jehovah breaketh the cedars of Lebanon ;
And he maketh them to skip like a calf,
Lebanon and Sirion like the young of the wild ox.
The voice of Jehovah cleaveth flames of fire.

Then we are told how with one long peal after another the storm dies away off in the wilderness and forest to the south.

The voice of Jehovah maketh the wilderness to tremble ;
Jehovah maketh the wilderness of Kadesh to tremble ;
The voice of Jehovah boweth the hinds in travail pangs,
And strippeth the forest of their leaves,
And in his temple all that are therein cry, " Glory."

Then there is another strophe in conclusion, a beautiful summary of all.

Jehovah sat enthroned above the flood.
Yea, Jehovah sitteth enthroned a king forever.
Jehovah giveth strength to his people ;
Jehovah blesseth his people with peace.

Thus out of the mighty convulsions of nature we have this beautiful ending of peace. The psalm truly begins, as one has said, with a *gloria in excelsis* and ends with a *pax in terris*.¹

This psalm leads us to speak of the poetic treatment of nature. The Hebrews were a people of outdoor life, and given to lively impression. This is shown by their language. Their vocabulary is relatively small, yet there is a profusion of sensuous epithets. More than 250 botanical names appear in the Old Testament. There are

¹ In this translation and analysis of Ps. xxix., I have followed Perowne. See his Commentary.

nearly as many words about sea and water as the English language can muster when technicalities are reckoned. There are five, if not seven, distinct names of the lion. Hence their poetry abounds in allusions to the external world. We are impressed with this in every poem we read. The godly is like a tree planted by the rivers.¹ The wicked are like the chaff driven by the wind.² The wicked are a lion longing to tear in pieces.³ A young lion lurking in secret places.⁴ Man's troubles are waves and billows.⁵ The place of his distress is the pit.⁶ It is the flood that beareth man away.⁷ He is as grass; in the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.⁸

Intensity of feeling allowed the Hebrew writer to pass quickly from one natural object to another. When Isaiah pictures the onset of Assyria, he hears the roar of the lion as it springs on its victim, followed by the low and awful moan which shows its prey is secured. But presently this moan waxes more and more intense, until it passes into the grim murmur of a storm-lashed sea, while the hot breath and overshadowing terror of the lion are transmuted into a dark and murky storm cloud which enwraps the land of Judæa in the gloom of hopeless night.

His roar is like the lioness,
 He roars like the young lions,
 And moans, and clutches his prey and bears it off, and none can save.
 He moans over Judah like the moan of the sea.
 When they looked to the land, lo stifling gloom, and day grown black in lowering clouds.⁹

But nature was more than a store-house of similes and metaphors, bright colors to clothe each passing thought. Nature seemed really a part of man. Its destiny was inseparably linked with his. Man sins. Cursed is the ground for his sake. Man is redeemed. The mountains and hills break forth into singing, and all the trees of the field clap their hands. When misfortune and calamity befall, the sun is turned into darkness and the moon into blood. There appears an inalienable connection between the course of nature and the progress of the divine kingdom. The earth throbs and pulsates in correspondence to human weal and woe.

And it will be in that day,
 I will answer, saith the Lord,
 Will answer the heavens,

¹ Ps. i., 3. ² Ps. i., 4. ³ Ps. x., 9. ⁴ Ps. xvii., 12. ⁵ Ps. xlii., 7. ⁶ Ps. lxi., 15. ⁷ Ps. xc., 5. ⁸ Ps. xc., 6.

⁹ Isa. v., 30. Translation and illustration given by W. Robertson Smith, in *British Quarterly*, January, 1877.

And they will answer the earth,
 And the earth will answer the corn and the wine and the oil,
 And they will answer Jezreel.¹

Nature must thus respond. Eyes refused to see what heart could not assimilate. No beauty of smiling fields must stand in contrast to grief and sorrow.

Ye mountains of Gilboa,
 No dew no rain be upon you,
 For the shield of the mighty lies rusting,
 The shield of Saul not anointed with oil.²

Nature must join in every emotion.

Hallelujah.
 Praise Jehovah from the earth,
 Ye dragons and all ye ocean depths ;
 Fire and hail, snow and smoke,
 Stormy wind fulfilling his word ;
 Mountains and all hills ;
 Fruit trees and all cedars.³

But nature was never viewed for her own sake. She had no independent self-existence. The word nature or its equivalent does not appear in Hebrew. She was an outer garment of the Almighty. All her movements were of him. And when he moved, it was through her power and force. One prophet, it is true, found the Lord not in the wind, nor in the earthquake, nor in the fire. But this was his usual form of manifestation. Out of the whirlwind he answered Job. The thunder was his voice,⁴ the lightning came from his mouth,⁵ the earthquake was his anger,⁶ the light his garment,⁷ the clouds his chariot, the winds his messengers,⁸ the ice came from his breath.¹⁰ He was enthroned above the cherubim, symbols of the living powers of nature.

But God is never identified with nature. He giveth life to all, is the life of all, is in all natural phenomena, but is independent, apart, separate, and Lord of all. No natural scene or object is ever pictured for its own sake, to leave the impression of itself alone. Beauty of form, harmony of color, were conceptions foreign to the Hebrews. Ezekiel's Cherubim defy artistic representation. The creations of Job, his magnificent description of a war-horse, for example, suggest no pictorial treatment. Indeed it may rather be said to defy such treatment. Can we conceive of a picture under which could be written :

Hast thou given the horse his might ?
 Hast thou clothed his neck with the quivering mane ?

¹ Hos. ii., 21, 22. ² 2 Sam. i., 21. ³ Ps. cxlviii., 1a, 7-9. ⁴ Ps. xxix., 3. ⁵ Ps. xviii., 8. ⁶ Ps. xviii., 7. ⁷ Ps. civ., 2. ⁸ Ps. civ., 3. ⁹ civ., 4. ¹⁰ Job xxxvii., 10.

Hast thou made him to leap as a locust ?
 The glory of his snorting is terrible.
 He paweth in the valley and rejoiceth in strength ;
 He goeth out to meet the armed men.
 He mocketh at fear, and is not dismayed ;
 Neither turneth he back from the sword.
 The quiver rattleth against him,
 The flashing spear and javelin.
 He swalloweth the ground with fierceness and rage ;
 Neither believeth he that it is the voice of the trumpet.
 So oft as the trumpet soundeth he saith, Aha !
 And he smelleth the battle afar off,
 The thunder of the captains, and the shouting.¹

While how easy to place beneath a portrait and recognize as a true likeness Barry Cornwall's description of the Blood Horse.

Gamara is a dainty steed,
 Strong, black, and of a noble breed,
 Full of fire, and full of bone,
 With all his line of fathers known ;
 Fine his nose, his nostril thin,
 But blown abroad by the pride within ;
 His mane is like a river flowing,
 And his eyes like embers glowing
 In the darkness of the night,
 And his pace as swift as light.

What a contrast between these two. One is the description of a horse for his own sake, a fit embellishment of a jockey's manual ; the other is given for something higher, the exaltation of the Almighty, a fit embellishment of the Word of God.

As all nature was a manifestation of the divine presence, so was all human action a manifestation of divine power. Man had no strength, no wisdom, no might, which did not come from God. Hence the earliest anthology which is mentioned, while doubtless made up of songs based upon the deeds of men, is called the Book of the Wars of Jehovah.² The victorious march of Israel from the wilderness, and the conquest of Canaan as accomplished by the skill and valor of Joshua and his warriors, is forgotten in poetry. It is only remembered as the triumphal entry of Jehovah, for it is said :

Lord, when thou wentest forth out of Seir,
 When thou marchest forth out of the field of Edom.³

David, leading the charge against some hostile band, or the assault against some tower, scaling the lofty and high battlements, or climb-

¹ Job xxxix., 19. ² Num. xxi., 14. ³ Judg. v., 4.

ing, like the wild goat, precipitous and dangerous mountain side, or bending with mighty arms the bow of bronze, is not one endowed with human strength and skill, but of divine power and schooling.

For by thee I run upon a troop ;
 And by my God do I leap over a wall.
 He maketh my feet like hind's feet ;
 He setteth me upon my high places.
 He teacheth my hands to war ;
 So that mine arms do bend a bow of brass.¹

There is no thought of personal prowess in David's Psalms. But at the same time there is no belittling man's own dignity and worth. He is viewed, even as he was created in the beginning, a little lower than God, crowned with glory and honor, having dominion, with all things put under his feet.² There are also words which seem too bold for Christian humility and a sense of human weakness and sin.

Thou hast proved mine heart ; thou hast visited me in the night ;
 Thou hast tried me and findest nothing.
 My steps have held fast to thy paths ;
 My feet have not slipped.³

But these and other similar expressions spring from no Pharisaic spirit of self-righteousness, but from a just and manly consciousness of one's own integrity and honesty of purpose when contrasted with the wicked.

Hebrew Poetry, then, is all subjective. This is characteristic of the Semitic race, who were not given to analytical reflection, but grasped knowledge by intuition ; and in whom feeling and emotion predominated. This is why their poetry is for all time and all peoples. The heart of humanity is found there. No other sacred book has given more of comfort, more of strength, than the Hebrew Psalter. This is not due to its inspiration, although it is inspired. But the church doctrine of inspiration covers also the driest bits of history and the dullest lists of names, of interest only to the antiquary. This is not because the Psalms are a message from God to men. Although they are God-given, for in general the prophet proclaimed the will of God to men, made known what God is, and what God required. While, on the other hand, the poet proper gave utterance to the longings, aspirations, fears, doubts and anxieties of man's heart. He spoke to God for man. And this is why the Psalter has such a hold and charm over Christian men. It mirrors their feelings. It says just what they would like to say ; transfigures their own unuttered thoughts. This, indeed, is the work of poetry, to transfigure life, to

¹ Ps. xviii., 29, 33, 34. ² Ps. viii., 5, 6. ³ Ps. xvii., 2, 3.

give an imaginative representation of what men believe, think, feel, see and do; and the greatest poet is the one who does the most of this. And because the Psalmist has done so much, he stands pre-eminent among all poets. One need not give illustrations of this. Too many lines of familiar Psalms, repeated oft in joy, in sorrow, in faith, in fear, in praise, in penitence, suggest themselves.

If one, then, will hold communion with the heart of humanity, if he will know its throbbing beats among the people who were chosen to give religion to the world, let him study Hebrew Poetry, let him live in song with their shepherds, warriors, priests and kings, freemen, tillers of their own soil, captives languishing in exile, let him live thus with them and he will hold communion too with God.

THE HISTORICAL ARGUMENT IN THE PENTATEUCH PROBLEM.

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The Pentateuchal sphinx with her riddle still manages to perplex biblical scholars, and the Œdipus with a solution satisfactory to all has not yet put in his appearance. While the day of excitement and fear may be considered past, as far as Kuenen's and Wellhausen's radical protest against the traditional convictions of the synagogue and the church are concerned, we have now entered upon the second stage of the controversy, that of more cool and objective, and hence more effective, refutation of the new hypothesis and its revolutionary conclusions. The run of the debate is as similar to that of Baur and the Tuebingen school in regard to the basal documents of Christianity, as one egg is like another, and the indications are that, as in the former case the gospels and the Christianity of the gospels came forth purified and better established than ever before, thus, too, the outcome of the heated controversy on the character and history of Israel's religion will be a complete vindication of the revelation of God in the Old Testament. Christian scholars should not only not discourage the most searching critical investigations of the sacred records, but should even invite such a discussion. For if the books that claim to be the revelation from God cannot stand the test of a powerful but just critical microscope, then it is time to reject them as false; if, on the other hand, they are, as we claim them to be, the words of the living God, then such a critical examination can only strengthen their authority.

The leading argument in the whole discussion of the Pentateuch problem during the past few years, at least on the offensive side, has been of an historical character. Attempts were made to bring the philological argument to bear on the discussion of the stratification of Old Testament literature, but the result was unsatisfactory to about all concerned. So small is the Hebrew literature preserved, and so few are the differences in diction and style, that nothing beyond possibilities could be offered. How flexible this argument was, can, for instance, be seen in the case of the *Q'ri perpetuum Hiw'* in the Pentateuch. Formerly this was considered without protest as a sign of the antiquity of the text; now it is with equal certainty claimed as an indication of the late composition of the Priest-codex. Even such sharp investigations as Ryssell's *De Elohistae Sermone* offer but little for the point in question. The leading argument, then, remained the historical, namely, that in the earlier stages of Israel's religious and political development there are no signs of the existence or influence of the Levitical features of the law; that these, the leading characteristics, first became a power in the life of the Israelites after the captivity; and that, accordingly, the law stands not at the head, but at the close of the Old Testament history and religion. It is virtually an *argumentum ex silentio*, although the attempt is frequently made to supplement this negative argument by the positive proof that the early records of Israel show a state of affairs entirely contrary and contradictory to that demanded by the law; that primitive prophecy, which is represented as the ruling power in the pre-legal period, inculcated a religion different from that now known as Mosaism and based upon the law. This is the line of argument pursued by the advocates of the new and radical views. In reality there lies at the bottom of their structure a philosophical idea, namely, that of development. They start out from the premises that the religion of Israel is a purely natural product, and to be explained as a purely natural process. As Kuenen himself says (*De Godsdiens*, p. 5.): "The religion of Israel is one of the leading ones; nothing less, but also nothing more." It is this idea of development, whose correct application to science has been productive of so much good, but whose abuse has created such havoc, which guides the whole conduct of the debate, although *ex professo* the advanced critics claim to be directed only by the facts in the case.

As matters stand, the historical line of investigation will have to decide the point in dispute. For any other course of argumentation we lack the material; at least we do not possess it as fully as we do this. Nobody can blame the leaders of the new school for having

adopted this method of investigation. Even if the New Testament views of the Old Testament dispensation, as far as the literary side of its records is concerned, could be settled, in regard to the fact in the case, to the satisfaction of all, yet the bearing and weight of the fact as such would necessarily be the subject of still further debate. We do not doubt that the historical argument must remain the common ground upon which advanced and conservative scholars must meet, and there settle the great problems at issue.

But in the unfolding of this argument it is necessary that the truth, the whole truth, and nothing but the truth, be put under requisition. A truly scientific treatment of the subject demands that each and every element that historically entered into the composition and development of Israel's history and its records be appealed to, in order to learn exactly what this course and growth was; and just here it is where the protagonists of the radical views are unscientific in their methods and unjust to the facts. It sounds well and reasonable to hear them claim that, in the interpretation of the facts of Israel's religion, we should proceed in exactly the same manner and spirit and according to the same hermeneutical principles which we apply to the productions of any human author. But here it is where they beg the question at issue, and where they are unscientific in their treatment. Their demand would be just and right, in case these books were really and entirely compositions like those of Homer or Herodotus, and in case the Old Testament Codex were really an accidental collection of Israel's literary remains, like the extant literatures of early India, Greece and Rome. But such is not the case. The Old Testament claims to be and is a revelation and the history of a revelation. According to the views of those that wrote them, of those that read them and observed them as their guide of faith and life, and of Christ and the New Testament writers, the Old Testament books are the account of God's dealings with men and with Israel in carrying out his plans for the restoration of mankind to the estate from which man fell through sin. The Old Testament has one central and controlling idea, and that is, a covenant between God and man for the restoration of the latter. Everything else within the covers of the sacred codex has its importance measured according to its bearing on this thought. This is the one directing fact in Old Testament religion and history.

This being the case, it is evident that a truly scientific application of the historical argument demands that this great fact be allowed its force and weight in determining what the order of composition was in books of the Old Testament. Any arrangement of these books, or parts of a book, which conflicts with the scheme of religious develop-

ment as demanded by the internal character of this religion itself, and is laid open in the books of this religion, must be considered wrong. To place at the beginning of this development a book that internally shows that it is the fruit of the full development of this religion, or to put at the end of the history of this religion a book that manifestly contains the fundamental revelation underlying the whole religious system of the Israelites, are equally false. The theological side of the historical argument must be used as complementary and supplementary to the purely critical. Naturally these cannot contradict each other; because truth is one, and both elements make up the one truth of what was the historical unfolding of Israel's religion. A just and fair treatment of the historical argument, then, includes this great religious truth, as well as the critical, historical and philological.

Applying briefly the principles thus gained to the problem before us, we learn that the law, by virtue of its inner character and its object and aim in the Old Testament dispensation, stands at the head, and not at the end of this dispensation. The law is not the principle and foundation of the Old Testament covenant; and the idea that the legal feature did occupy this position is a *proton pseudos* not only of the new attacks on the Old Testament religion, but also of many well-meant misinterpretations of it. The cardinal principle of this covenant was faith in the promises of God for the redemption of his people. St. Paul, in his frequent argumentations against the belief in legal righteousness as maintained by the orthodox Pharisaic systems of his day, repeatedly urges this important truth, that the saints of the Old Covenant were justified and made righteous exactly in the same manner as were those of the new, namely, by faith; and that, accordingly, the principle of justification by faith alone is the central doctrine of the Old, as it is of the New Testament. Cf. especially, Rom. IV. and Gal. III., 6-14. This being the case, the law could have a purpose only subservient to this; and what this was, the apostle teaches in Gal. III., 21-23, namely, that the law was intended to be a "schoolmaster unto Christ." The lesson of faith had to be learned by the people of the covenant. As long as the covenant was confined to the family, it was possible for God, through his providential guidance of the patriarchs and their families, to teach them this faith; and this he did. But when the personal covenant assumed a national form, it was necessary to conduct, guide and direct this nation in such a manner that the people might learn that Jehovah was the Lord and the ruler, and that, in following and trusting in him, they could have prosperity, and be acceptable and righteous in his sight. To teach this was the purpose of the law. It was given to form a hedge around the

people, so as to cut them off from the temptations of idolatry—the cardinal and fundamental sin against the spirit of the covenant,—and thus put the people outwardly in such a condition that the object of the law in and within the hearts of the people could be effected. This inner purpose was the recognition, in the mandates of the law, of the duties incumbent upon the people as the chosen children of the covenant, and the knowledge that an inability to comply with these just demands of the Lord compelled those living under the covenant to throw themselves at the feet of the Lord of mercies. The law thus aimed to teach the people their sins, and thus to awaken in them the prayer for and hope of a Savior from these sins. In this manner it proved, or was intended to prove, to be a “schoolmaster unto Christ.” Under the outward form of a theocracy, it was inwardly to educate the Israelite to a recognition and desire for the coming of Him in whom all prophecy centred, and of whose wonderful deeds of mercy the people saw the foreshadowing types in their sacrifices, rituals and worship.¹

The law, then, was the great and powerful means in the hands of God to educate the people into the acceptance of the great lesson of the Old Testament covenant, namely, faith in God’s promises of a Redeemer. It being of such fundamental importance in this educational process of Israel’s religion and history, it is evident that the whole scheme and character of this religious process demands that the law stand at the head and not at the end of this development. Without it all prophecy, and in fact the whole Old Testament religious life, is unintelligible. Without the law to start with, this religious life is more than an enigma; it is a self-contradiction. Whatever, then, the outward evidences may be as to the origin and succession of the Old Testament books, or parts of books, certain it is that the inner character of these books and the bearing of their contents on the character and history of Israel’s religion, demands for the law the position assigned to it by the traditions and convictions of centuries, and the consideration of this fact should constitute a not unimportant factor in the historical argument on the Pentateuch question.

¹ A lengthy discussion of the character of the Old Testament covenant, from the pen of the writer, will be found in the *Bibliotheca Sacra* for July, 1885.

THE WORDS OF AMOS.

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According to a probable derivation, Amos means *burden*, or *burdensome*, which agrees well with the prophecies which he uttered concerning the Ten Tribes, Judah, and the neighboring nations.

He is generally believed to have been a native of *Tekoah*, though he does not expressly say this. The opening of his prophecy states that he *was among the herdmen of Tekoah*; and, in his answer to Amaziah, the priest of Bethel, he says that he was *a herdman and a gatherer of sycamore fruit* (VII., 14).

The word rendered *herdman* (*Boqer*) in VII., 14, is not the same as that in chap. I., 1 (*Noqed*). *Boqer* properly designates one who has the care of a peculiar breed of sheep, or goats. Neither of the terms, therefore, is the common word used for shepherd (*ro-'eli*).

The peculiar breed of sheep or goats mentioned, still bears, among the Arabs, the name of *naqad*, and their keeper is styled *naqqad*. It is a small breed, highly prized for the softness of its wool, or hair. The word *noqed* (I., 1) means one who owned such sheep, or goats, as well as kept them. It is used in the former sense, in 2 Kgs. III., 4: "Mesha, King of Moab, was a sheep-master" (*Noqed*).

The prophet's social condition is further indicated, when he says (VII., 14) that he was *a gatherer (Boles, cultivator) of sycamore fruit*. This indicates that he belonged to the humblest class of the community.*

Amos prophesied "in the days of Uzziah, King of Judah, and in the days of Jeroboam, the son of Joash, King of Israel, two years before the earthquake" (I., 1). On comparing 2 Kgs. XIV., 2, 17, 23 and 2 Kgs. XV., 1, we infer that Amos prophesied in the latter half of the reign of Jeroboam II., *i. e.*, between the years 810 B. C. and 783 B. C. From the statement, "two years before the earthquake," we cannot determine the time more precisely, as we know nothing more about that occurrence than that it took place in the reign of Uzziah (Zech. XIV., 5).

The Book of Amos is divided into two parts,—the first, from chap. I. to chap. VI., made up of naked prophecies; the second, from

* See Thomson's *The Land and the Book*, Vol. I., p. 24. New York: Harper & Brothers, 1850.

chap. VII. to chap. IX., consisting of prophecies connected with symbol.

The prophet announces that the wrath of the Lord will be poured out upon Damascus, Philistia, Tyrus, Edom, Ammon, Moab, and Judah. Of these seven nations, four are related to the people of the Ten Tribes, and three are not related to them.

The prophecies of this book are principally directed against the Kingdom of the Ten Tribes. In the reign of Jeroboam I. "a man of God came out of Judah by the word of the Lord unto Bethel. . . . and cried against the altar in the word of the Lord" (1 Kgs. XIII., 1, 2); and in that of Jeroboam II., Amos went to the same place and prophesied: "The high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword" (VII., 9).

At this time, the Kingdom of Israel, under Jeroboam, had attained its greatest extent; but morally the nation had become utterly corrupt. Luxury and debauchery abounded; and worldly power had lulled the people into careless security (III., 15; VI., 1, 4) so that unrighteousness prevailed (II., 6; III., 9; IV., 1; V., 7, 10), and hastened the ruin of the Kingdom, which Amos announced (V., 2, 3, 27; VI., 14; VII., 9). The Kingdom of Israel was now reaping that harvest of evil, the seeds of which had been sown when it revolted against the house of David. Viewed both from a religious and a political standpoint, the results of that revolt were fatal to the prosperity of the Ten Tribes. In order to maintain their political independence of Judah, it was necessary to break the religious unity, which was represented and maintained by the one temple and the great annual gatherings of all the males of Israel within its walls. The worship of Jehovah, under an animal form, at Dan and Bethel, was a direct violation of the second commandment. It was thus that Jeroboam, the son of Nebat, yielding to what he considered the demands of political necessity, "struck with fatal effect at the ascendancy and free action of those religious feelings and convictions, which, though often ignored by the mere politician, are the only stable foundation on which can be reared the glory or happiness of a nation."

The people of Judah did not remain uncontaminated by the example of their neighbors. Jerusalem was still the centre of their religious worship, and they were still faithful to the house of David; but the worship on the high places superseded, in a great measure, the worship of Jehovah in Zion; and, chiefly through the influence of the family of Ahab, with which that of David had contracted an alliance,

the abominations of Baal and Ashteroth were introduced from the Northern Kingdom.

As a punishment for their sins, the prophet threatens the Kingdom of Israel with destruction and with the captivity of its inhabitants. "The virgin of Israel is fallen; she shall no more rise; she is forsaken upon her land; there is none to raise her up (v., 2). Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of hosts (v., 27). But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness" (VI., 14).

Because Judah had despised Jehovah's law, and allowed themselves to be enticed into idolatry, fire was to be sent upon them, and the palaces of Jerusalem were to be consumed (II., 4, 5). The overthrow of Israel is certain. But the house of Jacob is not to be utterly destroyed (IX., 8). The fallen tabernacle of David is to be raised up again (verse 11).

The remedy proposed by the prophet, against the threatened destruction, was Return to Jehovah. "Thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live" (v., 5). "Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgement in the gate; it may be that the Lord God of hosts will be gracious unto the remnant of Joseph" (verses 14, 15).

The two great evils that afflicted Israel were division, and transgression of the law of Jehovah. As the only effective remedy, the prophets, foreseeing the utter ruin that these evils would soon bring upon the nation, urged them to return to Him whose law they had forsaken, and whose covenant they had broken. But there was nothing in the present, or in the near future, to encourage these divine messengers. It was only in the far distance that they descried the dawn of a better day.

That the punishment that was to fall upon Israel was in consequence of their having broken the covenant and law of Jehovah, is evident from the fact that the judgments denounced by the prophet were *theocratic* judgments. They proceeded from *Zion*, from *Jerusalem*, the seat of the theocracy. "It is only," Hengstenberg remarks, "as a theocratic God, that God reigns in Zion and Jerusalem."* The heathen nations, mentioned by the prophet, cannot be urged as an objection to this position; for the crimes, of which they are accused,

* HENGSTENBERG'S CHRISTOLOGY OF THE OLD TESTAMENT, Vol. I., p. 359. Edinburgh: T. & T. Clark, 1871.

were committed against the covenant people. The crimes of Moab cannot be claimed as an exception, because the king of Edom, whose bones he burned into lime (II., 1), was probably a vassal of Israel.

That the punishments upon Israel and Judah were theocratic, is confirmed by the prophet's frequent references to the Pentateuch. Compare Amos I., 11, with Gen. XXVII., 41; Amos II., 10, with Deut. VIII., 2 and II., 31; Amos II., 11, 12, with Num. VI., 3; Amos III., 2, with Deut. VII., 6 and X., 15; Amos III., 13, 14, with Deut. VIII., 19; Amos IV., 4, with Deut. XIV., 28 and XXVI., 10; Amos IV., 5, with Levit. VII., 13 and XXIII., 17 seq. (cf. Levit. II., 11 and VI., 17); Amos IV., 9, with Deut. XXVIII., 22; Amos IV., 10, with Deut. XXVIII., 27, 60; Amos V., 11, with Deut. XXVIII., 30; Amos V., 22, with Levit. III., 1, 6; Amos VI., 6, with Gen. XXXVII., 25; Amos IX., 4, with Deut. XXVIII., 65.

These are not all the references, or allusions, to the Pentateuch, that can be found in the Book of Amos; but they are enough to show that the prophet was acquainted with Genesis, the Middle books, and Deuteronomy; and that it was the theocratic laws that Israel and Judah had violated. They also disprove the position of the Kuenen school, that Deuteronomy did not exist before the time of Josiah, or the Middle books before that of Ezra. On the contrary, the prophets were the expounders of the moral and religious elements of the Law; and they denounced the judgments of God upon its violators. Apostasy from God was the great sin of Israel. It was the sin that led to the utter destruction of their kingdom.

But God will not utterly destroy his chosen people. "*In that day*"—after the judgment has fallen upon the sinful kingdom, and the house of Israel has been sifted among all nations, after the sinners of the people have died by the sword—"will I raise up the tabernacle of David that has fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this" (IX., 8, 9, 10, 11, 12). After the setting up of this kingdom and its outward extension, the prophet foretells the blessing upon the land (verse 13); upon the nation (verse 14); and the unending duration of the kingdom (verse 15).

This promise was not fulfilled by the return from the Babylonian captivity, under Zerubbabel and Ezra; for Israel was not then planted in the land to dwell forever; and the tabernacle of David, which had fallen down, was not then set up. Neither is it to be fulfilled by a return of the Jews to Palestine. Canaan and Israel are types of the

Kingdom of God. "The raising up of the tabernacle of David commenced with the coming of Christ and the founding of the Christian Church by the Apostles; and the possession of Edom and all the other nations upon whom the Lord reveals his name, took its rise in the reception of the Gentiles into the kingdom of heaven set up by Christ." With this agree the words of the Apostle James (Acts xv., 13-17).

STUDIES IN ARCHÆOLOGY AND COMPARATIVE RELIGION.

BY JUSTIN A. SMITH, D. D.,

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IX.

THE LITERATURE OF PAGANISM.

As the literature of ancient pagan faiths becomes more accessible, the study of those historic and pre-historic religions which enter so invariably into all archæological inquiry is found to be greatly facilitated. By such literature is not meant those writings so long familiar to all scholars, and by just pre-eminence distinguished by the noble word "classic," nor any of those productions more recently become in a measure familiar, belonging to periods in oriental history more or less remote, which, like the great literary monuments of Rome and Greece, are the literature of paganism rather in the sense that their authors were pagans, than in any more strict sense. The allusion is to that which is the literature of paganism in the same sense that the Old Testament may be termed, though not in strict propriety, the literature of Judaism, and the New Testament the literature of Christianity.

If we would have any person rightly understand Christianity, we refer him to the Christian Scriptures. As no treatise upon the Christian faith, no work, however elaborate or trusted, upon systematic theology, much less any writing in which Christian ideas are simply introduced as incidental to the main topic, would answer the purpose of an authoritative and final presentation of Christianity as distinguished from all other religions; so must we, if we would study any pagan faith in a way to estimate it by what it really is, go beyond all pagan literature that is *mere* literature, beyond even the philosophy of paganism, so far as it is speculative and unauthoritative, beyond all those incidental sources of information supplied in traditions, in rituals, in pictured walls of temples and tombs, or in any comparative study of the mythologies of pagan faiths, and find, if possible, that

which in these religions answers to that *revelation* upon which all Christian teaching is founded. Not that such writings, when made accessible, are to be regarded as always, to the people by whom they were revered as "sacred," what the Bible is to the Christian; but because in them we have that highest and most authentic expression of the religion itself which, in spite of the endless confusions incident to idolatrous ideas and rituals, will enable us in some degree to see it as it is.

It is ^{not} but recently that any, save those who are experts in certain lines of philological research, have been able to have access to what may, in the strict sense just explained, be called the sacred books of the great historical religions of paganism. The translations of these books, for which students of comparative religion owe such a debt of gratitude to Prof. Max Mueller and his associates, have made it possible for others than philological experts to read them, and to understand them, so far as in the nature of things that is possible. Even these practiced scholars have no doubt found the reproduction of these writings in a language and in idioms so greatly unlike the original ones as this in which they now give them to us, a work of exceeding difficulty. While it is true that some of these languages belong to the same great family of speech as our own, the formidable lapse of time since they were already dead tongues, the changes due to lingual development, to an utterly different civilization, to ideas, customs, ways of living so wholly diverse as are those of the far East and the far West—these and other causes make translations from these languages into our own embarrassing and difficult, and even after the translation is made, leave wide gulfs of obscurity which it is almost impossible in many instances to span. With all these drawbacks, however, the translations now for some time coming to us from over the sea are of immeasurable advantage to us. We can read for ourselves in these old pagan Bibles, and are thus not only relieved of the necessity of trusting wholly to the reports of others, but may put ourselves in direct contact with these often strange, yet always suggestive utterances of ancient faith and thought.

ORIENTAL PREDOMINANCE.

Notice may be taken here of a fact to which Prof. Max Mueller calls attention in his Introduction to the translations of Sacred Books of the East made partly by himself, partly by others acting in association with him. This fact is that the literature of paganism, to which we are now attending, is so almost exclusively oriental. "Neither Greeks nor Romans," he says, "nor Germans, nor Celts, nor Slaves,

have left us anything that deserves the name of Sacred Books. The Homeric Poems are national epics, like the Ramayana and the Niebelungen Lied, and the Homeric Hymns have never received that general recognition or sanction which alone can impart to the poetical effusions of personal piety the sacred or canonical character which is the distinguishing feature of the Vedic Hymns. The sacred literature of the early inhabitants of Italy seems to have been of a liturgical rather than of a purely religious kind, and whatever the Celts, the Germans, the Slaves may have possessed of sacred traditions about their gods and heroes, having been handed down by oral tradition chiefly, has perished beyond all hope of recovery." Possibly the kind of distinction implied in the phrase "sacred books," might at first sight seem to belong to the Elder Edda of the Scandinavian literature. Yet this work, in its present form, bears no comparison, in point of antiquity, with the sacred books of the East, having been written, as appears, about the year 1300 of our era; while in its substance it is, so far as religious, simply a collection of mythological traditions, these being intermixed with heroic ones. Dr. Horn, of Denmark, speaks of one of the poems which might almost be classed with those writings to which the term "sacred" is applied—"The Prophecy of Vala." He describes it as "a series of majestic, grand and poetic pictures of the cardinal features of the Norse mythology, beginning with the creation and ending with the destruction and regeneration of the world." It survives, however, only in fragments, and more resembles, one would think, the "Theogony," or the "Works and Days," of Hesiod, than a book making claim to superhuman origin, or one prescribing for a people the substance of its faith or the ritual of its worship.

It remains strictly true that no sacred books, no writings similar in their nature or in their claim to the Zend-avesta of the Parsi, the Upanishads of the Brahman, the Dhammapada of the Buddhist, the Koran of the Mohammedan, or the Bible of the Christian, has ever originated among any Western people. One might doubt if it ever would be likely to do so. There would seem to be a fitness, almost amounting to a necessity, in the conditions, in this respect, under which our own sacred books, for example, had their origin. Such raptures of prophetic inspiration as we see in the old Hebrew prophets are perfectly in keeping with peculiarities of the oriental mind, with the fervid temperament, the ecstatic impulse, the capacity for intense religious abstraction so abounding in the East, but comparatively so feeble, often so almost wholly lacking in the West. If we set ourselves back into Old Testament times and amidst Old Testament men or their surroundings, we can see how all that is related of direct

intercourse with God, of supernatural illumination, of miracle and prophecy, is in harmony with the attending conditions. In the New Testament period, Western influences, it is true, have mingled themselves with the characteristically Eastern ones, as an effect of Greek culture and Roman rule, creating thus a new set of conditions, in some sense strictly in harmony with the more advanced nature of New Testament revelation, and the more direct appeal to reason as well as to faith. Yet the New Testament, also, is an Eastern book, and Judea is that land in all the world, and the Hebrew nation that people, in which and among whom the Christ would most fittingly appear, such miracles as his be wrought, and such a religion as his set forth upon its mission.

Now, it is to the Old Testament period, and to conditions similar to those of the Hebrew Sacred Books, that most of these other sacred books are to be assigned. I might say *all*, for even the Koran, of Mohammed, although written only in the seventh century of our own era, originated with a people who might be said to have scarcely changed in character and habits since the time of their ancestor Ishmael, while Mohammed, and his Koran, are, in all their characteristics, of the old and changeless East, not at all of the new, mobile, and progressive West. It is well to keep all this in mind in studying the pagan and Mohammedan Scriptures. We can account for them in this way as in no other; we can appreciate them thus for what they are;—so far as is possible with writings so completely outside of all our own conceptions of things and our own habits of thought, we can in this way, and in this way alone, comprehend them.

BOOKS RECOGNIZED AS "SACRED."

A point of inquiry very naturally offers itself here,—What are the books to which this phrase "Sacred Books of the East"—or as we may also term them, pagan Bibles—is thus applied? The list which Prof. Max Mueller gives of "great and original religions which profess to be founded on sacred books," leaving out Judaism and Christianity, does not seem to be quite complete. The list he gives is as follows: The Religion of the Brahmans, The Religion of the followers of Buddha, The Religion of the followers of Zarathustra (Zoroaster), The Religion of the followers of Khung-fu-tze (Confucius), The Religion of the followers of Lao-tze (also Chinese), and The Religion of the followers of Mohammed. (In these studies the last named is not included, save for purposes of illustration.) We observe that Mueller makes no mention of the Ancient Egyptians. Perhaps he would not regard their religion as strictly belonging to the cate-

gory of those "founded on sacred books," or authenticated by them. Another writer, however, Renouf, with whom the study of Egyptian antiquities has been long a specialty, as it never was with Max Mueller, appears to be to some extent of a different opinion. One of the chapters of his work "*The Religion of Ancient Egypt*," he entitles "The Religious Books of Egypt," and he proceeds, then, to describe them at length, their antiquity, even in the form in which we now have them, some of them being more than four thousand years old, the material used in producing them, and the manner in which they have been preserved, so as to make them unique in the world's literature, whether of ancient or of modern times. "The Egyptian manuscripts [or papyri] which we now possess," he says, "have been preserved by being kept from the air and damp in a perfectly dry climate, hermetically sealed in earthen or wooden vessels or under mummy coverings, sometimes at a depth of ninety feet within the living rock, and still further protected by a thick covering of the dry and pure sand of the desert." Of course, the circumstances under which these manuscripts are thus found—buried in tombs with the dead—suggests something unique in Egyptian ideas as to their sacred books, and in the uses to which they applied them. Books, everywhere else in the world, are and have been for the living, not for the dead. We look for them in libraries, not in tombs. The ground of the strange exception now before us is perhaps not quite clear. One writer, Kenrick, says that these papyri, buried thus with the dead, were passports to the better life of the future. They are mostly made up of prayers, put into the mouth of the deceased person, and supposed to be addressed by him to the god in whose hand his destiny in the other life lies. But there are also directions for the funeral, and prayers are included which have been recited at the burial. There are vignette pictures, also, in which the priest is often exhibited engaged in the funeral rites; all involving more or less of the religious ideas and beliefs of this strange people. It is the collection of the very considerable number of papyri of this sort which constitutes what is called "The Book of the Dead"—the Bible of the Ancient Egyptians, if any book can deserve to be so named. It is perhaps true that we cannot term this a Sacred Book quite in the sense in which that phrase is applied to the Koran, or to our own Bible; nor can we say, properly, that upon this Book of the Dead, or any other ancient Egyptian book or collection of such, their religion was "founded," as upon something revealed, and therefore endowed with peculiar authority. Yet this appears to be true, that more is learned of peculiarities of the ancient Egyptian religion from this collection of original manuscripts

than from any other source. These manuscripts represent the faith and ritual of the people as expressed by themselves, an utterance out of that dead past which is almost like a living voice.

IN WHAT SENSE A "SACRED" LITERATURE.

In fact, when we come to analyze what is meant by the term "sacred" as applied to these old literatures, and trace its special meaning in the several cases, we find much the same reasons for discrimination in the religions named by Max Mueller as in the religion of ancient Egypt. In its application to our own Scriptures, the term implies the idea of a divine revelation. We mean by "sacred books," in this application, inspired books, books having divine authority. If we take, next, the Koran of Mohammed, and speak of it in reference to its own claim, we shall mean by the term "sacred" what we mean in applying the same word to our own Bible. We shall mean a book, accepted by those holding the religion it teaches as of supernatural origin, as having, in all it teaches, and all it enjoins, divine authority. The Moslem views his Koran thus, quite as much as the Christian does his Bible. When he declares in his comprehensive article of faith, "There is one God," he adds, "And Mohammed is the prophet of God," and the one of these is as certain and as sacred to him as the other. In its contents, too, the Koran deals wholly with religion, or if with any thing secular, treats it at the strictly religious point of view.

But now, take a collection of books which we find quite at the other extreme—the Kings of Confucius.

There are four of these which I shall notice,—the Shuh King, the Yi King, the Shih King, the Hsiao King. This word, King, is of course not our English word, but a Chinese word, which appears to combine in its meaning two ideas, designating thus what we mean by the word "classic" when applied to some ancient writing, and also what we mean by "canonical." They are called the Kings of Confucius, yet were not written by him, at least more than in very small part; but are a collection of ancient writings made under his direction, and partly by himself. Some portions of them contest the palm of antiquity with the oldest books of Egypt, one writer using the expression "the oldest book of the oldest nation" in application to the Shih King, while another writer speaks in precisely the same way of the Egyptian "Book of the Dead." The Shuh King is to a considerable extent historical, and much is learned from it, partly by way of judicious inference, as to the earliest annals of China, going back, so some tell us, four or five thousand years.

Now, in reading these four Kings, these sacred books of the Chinese, one might be puzzled at first to see in what sense some of them are "sacred," or even religious at all. The Shuh King is, as I said, mainly historical, there is hardly a religious allusion in it, from first to last. The Yi King is a collection of directions to be followed in divination. It is sometimes called "The Mysterious Book." No proper idea of it can be given in a few sentences. It represents the ideas of the Chinese, in ancient times at all events, as to methods by which the future may be foreseen, at least so far as to determine what course of action, in certain cases, will be fortunate, and what not. The methods followed are complicated and mysterious, consisting mainly in the manipulation of certain diagrams. This is the only sense in which it can be called religious, or "sacred." The key to the Hsiao King is furnished in a saying of Confucius to one of his disciples, with which the book opens: "Filial piety is the root of all virtue, and the stem out of which grows all moral teaching. . . . It commences with the service of parents; it proceeds to the service of the ruler; it is completed by the establishment of the character." In the form in which we have it, the book dates from the eighth century of our era, although in absolute origin it is much older. It would be called, in a literature like our own, a treatise upon filial piety. It is religious only so far as here and there an allusion to filial piety occurs as a principle planted in man's nature by Heaven, or by God, as some translators think we ought to understand the Chinese word. Much of its teaching is excellent, although there is a strain of exaggeration running all through, which suggests the source of that peculiar characteristic of Chinese religion, the worship of ancestors.

Of the four, the Shih King is the only one which can, in any proper sense of the word, be termed religious. It is a collection of sacrificial odes, the most recent in date belonging to the seventh century B. C., and the oldest—these, however, being very few—dating back to or beyond the eighteenth century B. C. The sacrifices so celebrated are sometimes offered to deceased kings, sometimes they are offerings of thanksgiving for a plentiful year; sometimes the odes are recited at a sacrifice offered by the reigning king to his deceased father, sometimes to all former members of the dynasty in a body; sometimes the ode takes the form of a prayer. I will copy a brief one of the latter sort, as being exceptional for the strain in it of something like religion. It is King Khang who prays; his date some centuries before Christ:

"Let me be reverent! Let me be reverent! (The way of) Heaven is evident, And its appointment not easily preserved. Let me not say that is high aloft above me. It ascends and descends about our doings: It daily inspects us

wherever we are [this seems like a recognition of divine omnipresence and omniscience]. I am a little child [an expression of humility], without intelligence to be reverently (attentive to my duties): But by daily progress and monthly advance, I will learn to hold fast the gleams (of knowledge) till I arrive at bright intelligence. Assist me to bear the burden (of my position), And show me how to display a virtuous conduct."

This ode is, in the strain of it, quite exceptional. Most of those in the collection are in praise of deceased kings, sung in the ancestral temples by reigning members of their dynasty, or where they accompany sacrifices of thanksgiving for plentiful harvests, praising the spirits of the grain, of the sky and of the earth; often describing simply the labor of the husbandman, the shining of his plowshare, the sowing and springing of the grain, then the harvest, when "the gathered crop is piled up solidly, High as a wall, United together like the teeth of a comb; and the hundred houses are open to receive it." Only here and there is any recognition found of any author of all this abundance save the spirits supposed to preside over the various operations of nature.

If we judge by these "sacred books" of the Chinese, we shall say that the Chinese are really the least religious people of whom we have any knowledge whatever. That, however, might be a hasty inference. Without offering to decide the point now, I will simply say, as what belongs to the present subject, that their "sacred books" are sacred mainly in the sense of being held in great reverence, and as including, for their chief feature, those teachings of the great Confucius which have so profoundly influenced the whole history of the nation since his time.

The sacred literature of other of the pagan religions named above is, in some respects, better entitled to the term "sacred," than the one just noticed. A very high estimate in this regard has been placed upon some of them, especially;—so much so that they have even been put forward as deserving to rank with, if not to excel, Christianity itself. Their chief characteristics as sacred literature will best be studied in connection with some questions suggested by the claim thus made in their behalf;—a topic which will receive attention in the next following of these papers.

THE SUNDAY SCHOOL LESSONS.

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September 6, Elijah Translated, 2 Kgs. II., 1-15.

September 13, The Shunamite's Son, 2 Kgs. IV., 18-37.

September 20, Naaman the Syrian, 2 Kgs. V., 1-16.

September 27, Review, from 1 Kgs. XII.

October 4, Elisha at Dothan, 2 Kgs. VI., 8-23.

The review lesson is sufficiently covered by the treatment of the other lessons, in this and the last number of THE STUDENT. The four advance lessons are commonly supposed to belong to the later years of the dynasty of Omri. It will throw light upon the lessons if we begin by briefly sketching the principal events of the 44 years of that dynasty, as they are recorded in the Scriptures and Josephus, and in the inscription on the Moabite Stone* and the inscriptions of Shalmanezar II. of Assyria.

* The Moabite Stone was discovered at Diban in the land of Moab, in 1868. It was afterward destroyed, but the text of it has fortunately been preserved by squeezes which had been taken. A full account of it is to be found in *The Moabite Stone*, Reeves & Turner, Strand, London, 1871. Ginsburg's translation of it is published in the *Records of the Past*, Vol. XI. Many accounts, translations, and facsimiles of it have been published; among others, by Prof. I. H. Hall, in the *Hamilton College Literary Monthly*; in the first statement of the American Palestine Exploration Society, 1871; on Osborn & Coleman's *Landscape Map of Egypt, Palestine, etc.*, and in the accompanying Map Notes, 1874; in the *Hebrew Charts* of Dr. Irish, 1872. The descriptions given of the Stone differ somewhat. The following is that of Ginsburg: "It is a stone of black basalt, being about 3 feet 10 inches high, 2 feet in breadth, and 1½ inches thick, . . . with an inscription on it consisting of 84 straight lines about 1¼ inches apart running across the stone." The inscription purports to be from a certain Mesha, King of Moab, who is undoubtedly to be identified with the Mesha mentioned in the Bible. It is written in the old Hebrew character, the words being separated by dots.

The inscriptions of Shalmanezar, to which reference is made in this article, are the following:

1st. The Monolith found at Kurkh, about 20 miles from Diarbekr, on the right bank of the Tigris. A copy of the original text of this is found in W. A. I., Vol. III., plates 7, 8. The translation of it fills 18 pages of the *Records of the Past*, Vol. III. Extracts are given in Smith's *Assyrian Chronology*, pp. 106-109. It brings the history of Shalmanezar down to the time when he conquered Benhadad and Ahab, and is very full.

2d. The black obelisk, which Sayce describes as follows: "This inscription is engraved on an obelisk of black marble, 5 feet in height, found by Mr. Layard in the centre of the mound at Nimroud, and now in the British Museum. Each of its four sides is divided into five compartments of sculpture representing the tribute brought to the Assyrian king by vassal princes: Jehu of Israel being among the number." A copy of the text is contained in Layard's *Inscriptions in the Cuneiform Character*. The translation fills 14 pages of the *Records of the Past*, Vol. V. Extracts are given in Smith's *Chronology*, pp. 109, 112, 113, 114. It is a sketch of the first 31 of the 35 years of Shalmanezar.

3d. Bull inscription, W. A. I., Vol. III., p. 5. 26 lines are translated in Smith's *Chronology*, p. 113.

4th. Bull inscription, Layard, pp. 15, 16. Extracts in Smith's *Chronology*, pp. 110, 112.

5th. Bull inscription, Layard, pp. 46, 47. Extracts in Smith's *Chronology*, pp. 109, 110.

Omri was a great man. He so impressed himself upon the age in which he lived, that for centuries afterward the Assyrians described the country of the Ten Tribes as the land of Omri. He came to the throne the 47th year of the disruption. This was the year 929 B. C. according to the received chronology, 936 B. C. according to a stricter computation of the biblical numerals, 885 B. C. according to the view of many eminent Assyriologists. Whichever of these dates one prefers, great care is needed to avoid confusing the dates based on these different standards.

Within the first 4 years of Omri's reign, occurred his contest with Tibni for the throne (1 Kgs. XVI., 21-23).

The marriage of Ahab with Jezebel took place, not, as many imagine, several years after Ahab became king, but in these earliest years of Omri. It was the policy of Omri to strengthen himself against his rival by an alliance with Phœnicia, and possibly also by the countenance of the great Assur-nazir-pal, then King of Assyria whose inscriptions inform us that he was in communication with the Lebanon country and the Mediterranean coast. The date of Jezebel's marriage is inferred from the fact that one of her grandsons was 22 years old at the beginning of the 44th year from the accession of Omri (2 Kgs. VIII., 25; IX., 29; 2 Chron. XXI., 17; XXII., 1).

About the 4th year of his reign, Omri reconquered Moab for Israel. This must have been the date, since he and his sons held possession of Moab 40 years (Moabite Stone, 8), and his family became extinct 40 years after his 4th year.

In his 6th year he moved his capital to Samaria (1 Kgs. XVI., 24).

In his 12th year he died, that year being also counted the 1st year of Ahab, his successor (1 Kgs. XVI., 29). Up to this time,* the house of Omri had not allowed the marriage with Jezebel to commit them to the religion of Baal. This seems to follow from the fact that Ahab's three children, Athaliah, Ahaziah, and Jehoram, are all named for Jehovah, and not for Baal.

Jehoshaphat became king of Judah at the close of the 4th year of Ahab, which was the 15th of the dynasty of Omri (1 Kgs. XXII., 41). By this time the Baalite policy had become prominent in Israel, and the two kingdoms were in danger of becoming thereby involved in hostilities (2 Chron. XVII., 1-4).

As early as the 10th year of Ahab, the 21st year of the house of Omri, these affairs were settled by the marriage of Jehoram, heir to

* It is possible that Omri may have established the religion of Baal, shortly before his death, though this by no means follows from Mic. vi., 16. In 1 Kgs. xvi., 26, Omri is evidently said to have been of Jeroboam's religion.

the throne of Judah, with Athaliah, daughter of Ahab and Jezebel. The date is inferred from the same facts which date the marriage of Jezebel herself. It is likely that the anti-idolatrous party in Israel approved the marriage, and expected great advantages from it.

If so, they were bitterly disappointed. The next group of events includes the attempted extermination of the anti-idolatrous party by Jezebel, the sudden withdrawal of Elijah from the court of Ahab, the $3\frac{1}{2}$ years of famine, the sacrifice and slaughter at Carmel. From the 12th to the 15th years of Ahab, or thereabouts, must have been occupied with these events. These limits of date are derived from the dates of the preceding and the following events. The slaughter at Carmel was a necessary and successful severity for the protection of Elijah and his party from their unjust persecutors.

The 16th year of Ahab was the first year of Shalmanezzer of Assyria,* who affirms that he this year rested his weapons on the sea of the setting sun (the Mediterranean), and cut timber in Mount Lebanon. The earlier part of the following year, he says (Monolith, I., 29-53; II., 1-30) that he swept the country to the north of Israel, from the Euphrates to the Orontes, piling up pyramids of the heads of his enemies in various places, touching upper Palestine, making conquests at the foot of Lebanon, receiving tribute from the kings of the sea-coast, and setting up his image on the shores of the Mediterranean. The question suggests itself whether Ahab and his Phœnician allies were among the kings of the sea-coast who then became tributary.

Later in this same 17th year of Ahab came the attack upon Samaria by Benhadad and his 32 kings. The date is fixed by the fact that there were 2 campaigns in successive years, followed by 3 years of peace with Syria, followed by the renewal of hostilities in the 22d year of Ahab (1 Kgs. xx.; xxii., 1, 2).

During all these years which follow the flight and return of Elijah, he and his fellow prophets are not only tolerated, but are influential at the court of Ahab. Jehovah is protecting them, through the wholesome fear inspired by the affair at Mount Carmel, and through the pressure of dangers from foreign enemies.

The 21st year of Ahab, the 32d of the dynasty of Omri, the 17th

* The proof of this is that Shalmanezzer claims to have defeated Benhadad and Ahab in the 6th year of his reign, and, in his 18th year, to have received tribute from Jehu (Monolith, II., 78, 91; Obelisk, 54, 59, 97, and 2d Epigraph; Bull of W. A. I., I., 24-26). His 18th year, therefore, was not earlier than the 12th of Jehoram, the son of Ahab, the year in which Jehu killed Jehoram, and became king, the year before that which is counted as the first year of Jehu. Hence Shalmanezzer's 6th year was not earlier than the year before the first of Jehoram, that is, the 21st year of Ahab. Nor was his 6th year later than this, since Ahab died early the following year, being at war with the Syrians, and not in coalition with them. The synchronism is thus defined exactly and not by mere approximation.

of Jehoshaphat, king of Judah, Ahab associated his son, Ahaziah, with himself on the throne (1 Kgs. XXII., 51). At the same time, apparently, an arrangement was made, which was afterwards revoked, for associating Jehoram, the son of Jehoshaphat, with his father on the throne of Judah (2 Kgs. I., 17). This was a triumph of the party of Baal in each kingdom. The Assyrian records perhaps reveal to us the circumstances of external pressure which led to the making of these extraordinary arrangements. This very year was the 6th year of Shalmanezzer. In it he says that he defeated a formidable coalition of kings at Karkara, which is commonly identified with Aroer in the mountain country of Gilead. Benhadad was at the head of the coalition; Ahab, with the king of Hamath, was next in prominence.

The following year, Shalmanezzer was busy at the head waters of the Tigris, and Palestine was thus freed from the pressure of his arms. We are not surprised to find Ahab making war against his late ally, Benhadad, and endeavoring to engage Jehoshaphat in the same. But early in the year Ahab fell, at the battle of Ramoth Gilead. Ahaziah reigned alone for some months, but he, too, died before the close of the year, and was succeeded by his brother Jehoram. The 1st year of Jehoram was the 18th of Jehoshaphat, and was therefore the 2d of Ahaziah, the 22d of Ahab, the 33d of the dynasty of Omri, and the 7th of Shalmanezzer. It was an eventful year. Immediately after the death of Ahab, Jehoshaphat established a fresh reform in Judah, to the overthrow of the Baalite party. He maintained an alliance, however, for commercial purposes, with Ahaziah of Israel, who clung to the worship of Baal (2 Chron. XIX.; XX.). Mesha, of Moab, revolted against Ahaziah (2 Kgs. I., 1). At the head of a powerful alliance, he attempted to invade Judah (2 Chron. XX.; and probably Ps. LXXXIII.). On the death of Ahaziah, his successor re-established the worship of the calves as the State religion, while he seems to have tolerated both the worship of Baal and the anti-idolatrous worship of Jehovah.

In the 10th year of Shalmanezzer, which was the 4th of Jehoram of Israel and the 21st of Jehoshaphat, the Assyrian monarch says that he gained splendid victories over Benhadad and his ally the king of Hamath, "and the 12 kings beside the sea." He substantially repeated these exploits the following year (Obelisk, from 85; Bulls, Layard, pp. 15, 46, 47). During one of these two years, a bloody revolution occurred in Judah, which brought the Baalite party again into power. Jehoram rose in rebellion, killed all his brothers, and became co-regnant with Jehoshaphat (2 Chron. XXI., 1-15; 2 Kgs. VIII., 16-19). The 1st year of Jehoram was the 5th of Jehoram of Israel, and therefore the 22d of Jehoshaphat, and the 11th of Shalmanezzer.

Soon after this occurred the alliance of Israel, Judah and Edom against Moab (2 Kgs. III., 4-27). The date is inferred from the fact that Elijah was still living when Jehoram killed his brothers (2 Chron. XXI., 12), but had been succeeded by Elisha in the time of this alliance. From the account in Kings, it appears that Mesha was terribly defeated, whether he was subdued or not. His own account of the matter leads to the inference that he was not subdued.

Three years later Jehoshaphat died. This was the 8th year of Jehoram of Israel, the 4th of Jehoram of Judah, the 14th of Shalmanezer. This year, the king of Assyria tells us, with more than usual formality, that he crossed the Euphrates with 120,000 warriors, and once more defeated Benhadad, and his allies, the king of Hamath and others (Obelisk, 91, 92; Bull, Layard, p. 16, lines 43-46).

During this and the three following years, Edom and Libnah revolted successfully from Judah; the Philistines and Arabians made an inroad, carrying off the king's property and family; Jehoram himself became a prey to disease. Meanwhile Mesha seems to have continued in a state of active revolt. Benhadad and the Syrians were devastating Israel in continual predatory raids. In the last of these years, Shalmanezer mentions cutting timber in Lebanon. The same year, or perhaps a little earlier, Benhadad besieged Samaria (2 Kgs. VI., 24-VII.).

The following year was the 44th and last of the dynasty of Omri, and the 18th of Shalmanezer. Just at the beginning of the year, the close of the 11th and the opening of the 12th of Jehoram of Israel, occurred the death of Jehoram of Judah (2 Kgs. IX., 29; VIII., 25). He was succeeded by his son, Ahaziah. Early in the same year, Hazael murdered Benhadad of Syria, and took his place. Later in the year, the kings of Israel and Judah attacked Ramoth Gilead (2 Kgs. VIII., 28; 2 Chron. XXII., 5). Later, Jehu destroyed both kings, and extirpated the worshippers of Baal in Israel; while this same revolution in which Jezebel perished in Samaria, enabled her daughter, Athaliah, to destroy all the family of David except one baby, and seat herself as queen in Jerusalem (2 Kgs. IX.; X.; XI.; 2 Chron., XXII.). In this same year, Shalmanezer tells us, with some detail, that he conquered Hazael, besieged Damascus, and received tribute of Jehu, the son of Omri (Obelisk, 97-99, and 2d Epigraph; Bull of W. A. I., 1-26).

To complete our sketch of the history, it only needs to be added that the following year is the one which is counted the first of Jehu in Israel, and the first of Athaliah in Judah. In that year, Shalmanezer again cut cedars in Lebanon. Two years later, he once more defeated Hazael, and received the tribute of Tyre, Zidon and Gebal. Moab

seems to have been recognized as independent from the time of the extinction of the house of Omri. The names found on the Moabite Stone suggest that Moab was engaged with Hazael in the process of trimming off the territory of Israel (2 Kgs. x., 32, 33).

Our sketch shows that something like ten years intervened between the time when Elijah slew the prophets of Baal, and fled to Horeb and returned, and the time of his ascension. They were years of steady gain to the cause of which he was champion. While Ahaziah was king, there was a disposition to renew the war with the servants of Jehovah, which was promptly repressed by fire from heaven (2 Kgs., i.). Elijah lived to see the religion of Baal disestablished in Israel, and to see the true disciples of Jehovah become again safe, numerous and influential. But his life was a battle to the end. At his death, his adherents regarded him as "the chariots of Israel and the horsemen thereof," and wondered how Israel would be defended, now that Elijah was gone.

In the absence of proof to the contrary, we may assume that the miracles of Elisha are recounted in the order of time in which they belong, as compared with other events. The tearing of the forty-two children by the two bears must, therefore, have occurred shortly after Jehoram's slaughter of his brothers and Elijah's ascension. Since human nature is human nature, we may be sure that the news of these two events produced great excitement among the enemies of the worshipers of Jehovah, and awakened anew their thirst for blood. The insulting of Elisha was probably an outbreak of this sort of feeling; and the punishment inflicted was doubtless needed, to show that, though Elijah was gone, and a Baalite prince reigned in Judah, Jehovah was yet able to protect his servants.

In the harvest season of this same first year of Jehoram of Judah, we date the raising of the Shunamite's son. Elisha's intimacy with the family had extended over at least the previous ten years, during which he had been going from one school of the prophets to another, as the assistant of Elijah. After the miracle, there were seven years of famine in the region where the Shunamite lived. If the events are related in the order in which they occurred, the woman returned, after the famine, before the revolution under Jehu (2 Kgs. VIII., 1-6). These circumstances determine the date just assigned to the miracle.

This famine was probably owing to political causes. The neighboring kings of Syria, Hamath, and the sea-coast were engaged in their desperate wars against Shalmanezzer. Moab held out against Israel, in spite of the terrible punishment inflicted by Jehoram and his allies. Within these seven years, Judah waged unsuccessful wars with

Edom, and with the Philistines and Arabians. Year after year, the soldiers of Benhadad raided the territories of Israel (2 Kgs. v., 2; vi., 8, 10, 14, 23). The Shunamite country was near the great valley of Esdraelon, and thus especially exposed to these evils.

We have found the King of Assyria boasting of having defeated a Palestinian coalition formed against him, in his 6th, his 10th, his 11th, and his 14th years, while the principal members of the coalition still needed to be subdued in his 18th and his 21st years. The circumstance that this coalition needed so much subduing is suspicious. We are led to wonder what account the inscriptions of Benhadad, if we had them, would give of these same battles. Probably they would tell us of the exploits of a certain Naaman, who had much to do with the organizing of the coalition, who contrived to render the victories of Shalmanezzer fruitless, if indeed they were victories, through whom, in short, "Jehovah gave salvation to Syria." The light which Assyrian history throws upon the story of Naaman is conjectural, but it is not entirely unreal.

The affair at Dothan, leaving out the miracle, is a typical affair. To call attention to only a single point, there is something very remarkable in the mingling of friendliness and ferocity which characterizes the relations between Israel and Syria, at this period. With no information except that given in the Bible, this would be difficult to explain; but their relations to one another become very intelligible when we also understand their common relation to Shalmanezzer of Assyria.

↳ CONTRIBUTED NOTES. ◀

Textual Criticism of the Old Testament.—In a recent number of the *Independent*, attention was called to the need of immediate work upon the text of the Old Testament, and men of large means and consecrated heart were strongly urged to contribute to the end that young men might be sent abroad to pursue the necessary studies and conduct the necessary researches and examinations of material at the command of scholars. This is indeed a most timely call. Long enough have Germany and England and Holland been left to do the original work in the Old Testament department, while America has been content to reproduce and popularize the results of their industry. It is time that American scholars should place themselves by the side of these pioneers and make the accomplishments of the same the stepping-stones to something valuable of their own production, rather than the mere basis for reproduction in another dress. In this matter of the determination of a correct text of the Old Testament, these facts are especially true, for there can be no broad and final discussion of questions of higher criticism, until the text which is the basis for such discussion is fixed with a reasonable degree of certainty. Of course it is easy to say that the Hebrew MSS. are not accessible to us in America, but the texts of Baer and Delitzsch, with the criticisms of the same, give us a good presentation of the MS. evidence; and there are other sorts of evidence of far more value for Old Testament criticism than any MS. variations afford. The versions are to be studied for their testimony, and, after the recent issues of works like those of Berliner and de Lagarde, we seem to be in a fair way toward a solution of the question of this testimony. The quotations in ancient writings are to be sifted and used. Especially in Old Testament criticism, must judicious and reverent conjecture find a large place; and while, e. g., in determining the text of the New Testament, German scholars were most active and successful in the collection of material, the sober and broad judgment needed to weigh all the evidence and thus to decide the text was furnished by English scholars. In Old Testament criticism, we should certainly keep pace with our English brethren. There is no subject in the whole field of theological study which needs more and is likely to yield better results to the ripest American scholarship, as there is surely no country on the globe in which sound judgment and scholarly independence are more happily combined.

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Old Testament Theology.—There is at present, if we are not mistaken, no complete work on Old Testament Theology by an English author. This shows how foreign the method of Biblical Theology has been to English Bible students. Protestant Theology, even though assuming to be based wholly upon the teachings of Scripture, has been treated more from a philosophical view-point than that of a simple presentation of biblical truth. Students have been taught to skillfully maintain the reasonableness of the body of divinity, rather than to un-

fold and develop it from Scripture, showing how it was there embedded. The philosophical character of the sermons of the first half of this century shows this. The tendency has been also to approach Scripture ever with the thought of squaring it with a formulated system of belief. The word *polemic*, a term not wholly fallen into disuse, characterizing the subject matter or way of discussing theology, points to the same characteristic. But such teaching will no longer alone satisfy. However firmly we may hold to our creeds, and however necessary we may regard our philosophical, systematic theology, we must start with the Bible; we must show how the truth lies there; how it was in the minds of those to whom it was first given, as well as how it is in our own. This is the work of the biblical theologian; and every student of the Word ought to be one, ought to make his own biblical theology. He indeed can hardly undertake this for the whole Bible, for that would require a careful exegetical study of every verse in Scripture, or even of the whole Old Testament, or the New; although each of these might be accomplished perhaps in a score of years; but let him construct a theology of a single portion of Scripture; let a single book be taken. The method of procedure would be as follows: Taking at first the leading topics of theology, God, man, sin and redemption, for example, to group under these all statements relative to them, and then by induction to formulate the doctrines taught. Were one thus to treat portions of the Old Testament, we are sure he would be surprised to find how much of the New was there. Such a study requires exhaustive analysis and most careful historical study; but how it repays! One is brought into close communion with the living oracles of God, and is able to apprehend and receive any new light which may break forth from them. The work is difficult, far more so than to follow the plain statements of creed and defend them with scholastic subtlety. The love of truth must be supreme; the mind must be open to receive it as a little child. But one will tread upon high places. God's truth he will receive, as it were, like the altar stones, untouched by human instrument. Doubtless all this will not be so nicely fitted together as when squared and chiseled by human thought, but its power to work upon the human soul and carry man Godward will be none the less.

EDWARD L. CURTIS.

→GENERAL NOTES.←

Prophecy referring to Christ.—It is not too fine a distinction to make between Prophecy as *referring* to Christ, and prophecy as *fulfilled* in Christ. The two mark different standpoints in our view of prophecy, the one being the *prospective* or speculative, the other the *retrospective* or historic view of it. But it seems to me that Christian divines have not only quitted their high vantage-ground of historical fact, but acted contrary alike to sound reasoning and the example of the New Testament, in disputing whether or not certain individual prophecies referred to Christ, instead of first presenting their actual historical fulfillment in him. Had they begun with this, they would have exhibited the fundamental principle which underlies all prophecy, and shown the true sense in which these predictions must refer to Christ.

It is altogether a narrow principle which has been applied to the study of prophecy, and which too often results in disputes about words instead of presenting the grand and indubitable facts of fulfillment. There are persons who argue very strangely in regard to this matter. It is sometimes supposed that those who uttered a prophecy, perhaps even those who heard it, must have understood its full meaning, its complete Messianic bearing, or at least have had full conception of the personal Messiah as now in the light of fulfillment we know him. And when it is shown that this could not have been the case, it is forthwith rashly concluded that the Messianic application for which we contend is erroneous. But it is a kind of Jewish literalism which lies at the basis of this erroneous view of prophecy, a narrow and utterly unspiritual view of it, a mechanical view also, which treats fulfillment in its relation to prophecy as if it were a clock made to strike the precise quarters of the hour. But it is not so. The fulfillment is always both wider and more spiritual than the prediction. It contains it and much more, and it can only be properly understood when viewed in its relation to prophecy as a whole. For it is evident that, if we were to maintain that those who uttered or who heard these predictions had possessed the same knowledge as we in the light of their fulfillment, these things would follow: *First.* Prophecy would have superseded historical development, which is the rational order, and God's order. *Secondly.* In place of this order we would introduce a mechanical and external view of God's revelation, similar to that which in theology has led to the fatal notion of a mechanical inspiration, and which in natural science (viewed from the theological standpoint) scorns the idea of development, and regards all as absolutely finished from the beginning—views which have been the bane of much that otherwise would have been sound in Natural Theology and Apologetics, and which have proved destructive to the old supernaturalism, involving in its fall much that was true, and which has now to be dugged out of the ruins and built up anew. *Thirdly.* It would eliminate from God's revelation the moral and spiritual element—that of teaching on his part, and of faith and advancement on ours. *Fourthly.* It would make successive prophecies needless, since all has been already from the first clearly and fully understood. *Lastly.* Such a view seems in direct contradiction to the principle expressly laid down in 1 Pet. i., 10, 11, as applicable to prophecy.—*Edersheim's Prophecy and History in relation to the Messiah.*

Notices of Babylon in Genesis X., 8-10.—"Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod, the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."—GEN. X., 8-10.

That this passage refers to Babylon will scarcely be disputed. The words "Babel" and "Shinar" are sufficient proof. "Babel," elsewhere generally translated "Babylon" (2 Kgs. XX., 12; XXIV., 1; 2 Chron. XXXII., 31; XXXIII., 11; Ps. CXXXVII., 1, etc.), is the exact Hebrew equivalent of the native *Babil* which appears as the capital of Babylonia in the Cuneiform records from the time of Agu-kak-rimi (about B. C. 2000) to the conquest of the country by Cyrus (B. C. 538). "Shinar" is probably an equivalent of "Mesopotamia," "the country of the two rivers," and in Scripture always designates the lower part of the Tigris and Euphrates valley, the alluvial plain through which the great rivers flow before reaching the Persian Gulf.

Four facts are recorded of Babylonia in the passage:—(1) That it became at a very early date a settled government under a king; (2) That it contained, besides Babylon, at least three other great cities—Erech, Accad, Calneh; (3) That among its earliest rulers was a great conquering monarch named Nimrod; and (4) That this monarch, and therefore probably his people, descended from Cush—*i. e.*, was a Cushite or Ethiopian.

The first of these facts is confirmed by Berosus, by Diodorus Siculus, and by the monuments. Berosus declared that a monarchy had been set up in Babylon soon after the flood, which he regarded as a real occurrence, and counted 208 kings from Evechoüs, the first monarch, to Pul, the predecessor of Tiglath-Pileser. Diodorus believed that Babylon had been built by Semiramis, the wife of Ninus, at a date which, according to his chronology, would be about B. C. 2200. The monuments furnish above ninety names of kings anterior to Tiglath-Pileser, and carry back the monarchy by actual numerical statements to B. C. 2286, while the super-position of the remains is considered by the explorers to indicate an even greater antiquity. An early Babylonian kingdom, once denied on the authority of Ctesias, is now generally allowed by historians; the researches of Sir Henry Rawlinson, Mr. George Smith, Professor Sayce, Mr. Pinches, and others, having sufficiently established the fact previously questioned.

The second fact—the early existence of several large cities in Babylonia, cities ranking almost upon a par—is also strongly supported by the native records. In the most ancient times to which the monuments go back, the chief cities, according to Mr. George Smith,¹ were Ur, Nipur, Karrak, and Larsa, all of them metropolitan, and all of them places giving their titles to kings. Somewhat later, Babylon and Erech rose to greatness, together with a city called Agadé, or Accad, according to the same authority.² If this last identification be allowed, then three out of the four cities mentioned in Genesis as metropolitan, at this early date will have the same rank in the native records, and one only of the four names will lack such direct confirmation. Certainly no name at all resembling Calneh occurs in the primitive geography of Babylonia. There are, however, grounds for regarding Calneh as another name of Nipur,³ and one which superseded it for a time in the nomenclature of the inhabitants. In this case we may

¹ *History of Babylonia* (edited by Rev. A. H. Sayce), ch. iii., pp. 63-74. ² *Ibid.* p. 61.

³ *Smith's Dictionary of the Bible*, *ad voc.* Calneh.

say that all the four cities of Genesis x., 10 are identified, and shown to have had (about B. C. 2000) the eminence ascribed to them in that passage. Mr. George Smith's reading of "Agadé" is, however, questioned by some, who read the name "Agané." If this latter reading be correct, the city Accad must be regarded as at present not identified.

The third fact—the reign of a powerful king, called Nimrod, over Babylonia has not as yet received any confirmation from the monuments. It is suspected that the monarch so called had two names, and that, while Scripture uses one of them, the Babylonian documents employ the other. Mr. George Smith proposed to identify the scriptural Nimrod with a certain Izdubar, a semi-mythical, semi-historical personage, very prominent in the primitive legends. But the identification is a pure conjecture. The monuments must be regarded as silent with respect to Nimrod, and we must look elsewhere for traces of his existence and authority. Such traces are numerous in the traditions of the East, and among the early Jewish and Arabic writers. Josephus tells us that Nimrod lived at the time when the attempt was made to build the Tower of Babel, and represents him as the prime mover in that impious enterprise. The Mohammedans have a tradition that he lived somewhat later, and was brought into contact with Abraham, whom he attempted to burn to death in a furnace of fire. In Arabian astronomy he appears as a giant who at his decease was translated to heaven, and transformed into the constellation which the Arabs called *El Jabbar*, "the Giant," and the Greeks Orion. These tales have, of course, but little value in themselves; they are merely important as showing how large a space this monarch occupied in the imaginations of the Eastern races, a fact only to be accounted for by his having once filled a prominent position. That position is declared in the "Nabathæan Agriculture," an Arabic work of great antiquity, to have been the position of a king the founder of a dynasty which long bore sway over the land. Another sign of the reality of Nimrod's rule is to be found in the attachment of his name to various sites in the Mesopotamian region. The remarkable ruin generally called Akkerkuf, which lies a little to the south-west of Baghdad, is known to many as the "Tel-Nimrúd;" the great dam across the Tigris below Mosul is the "Sahr-el-Nimrúd;" one of the chief of the buried cities in the same neighborhood is called "Nimrúd" simply; and the name of "Birs-Nimrúd" attaches to the grandest mass of ruins in the lower country.¹

The fourth fact—that Nimrod, and therefore probably his people, was of Cushite origin, has been strenuously denied by some, even among modern critics.² But ancient classical tradition and recent linguistic research agree in establishing a close connection between the early inhabitants of the lower Mesopotamian plain and the people, which, under the various names of Cushites, Ethiopians, and Abyssinians, has long been settled upon the middle Nile. Memnon, king of Ethiopia, according to Hesiod and Pindar, led an army of combined Ethiopians and Susianians to the assistance of Priam, king of Troy. Belus, according to the genealogists, was the son of Libya (or Africa); he married Anchionè, daughter of Nilus, and had issue Ægyptus. Names which are modifications of Cush have always hung about the lower Mesopotamian region, indicating its primitive connection with the Cush upon the Nile.—From Rawlinson's *Egypt and Babylon*.

¹ See Rich's *Journey to Babylon*, p. 2, note.

² See Bunsen's *Philosophy of History*, vol. III., pp. 190, 191.

➤ EDITORIAL NOTES. ◀

The Results of Dr. Ward's Trip.—The results of Dr. Ward's trip to the "East" have been even more satisfactory, both to himself and to those who were interested in his journey, than could reasonably have been anticipated. Before any steps of a definite character could be taken in reference to exploration, it was necessary that some one should spy out the land. No person better fitted to do this preparatory service could have been selected than Dr. Ward. At great personal risk and sacrifice, he has accomplished the work mapped out. It now remains to be seen whether others will follow up his labors; i. e., whether money can be secured with which to carry on exploration, and whether men can be found to do the work in a creditable manner. The good to be accomplished by an expenditure of money for such a purpose cannot be overestimated. Indeed, from no other source may there be expected greater help for the better understanding of the Bible, than from this particular field of investigation. Moreover, the time is at hand, when this work must be done. A quarter of a century hence will be too late. Already the natives are beginning to value too highly the "ruins" from which we expect to gain so much. It would be difficult to designate a way in which large sums of money could be employed more advantageously for the cause of sound biblical study. Shall not those who are able come forward and assist in carrying on this most worthy enterprise?

The Opportunity for American Scholarship in Old Testament Study.—It requires no Hebrew spectacles to see that, at the present time, Old Testament and kindred studies command the large share of attention in theological circles. The multiplication of Reviews and Review Articles, the increased study of the Semitic languages, the eager interest with which old questions of this department in new form are discussed, the comparatively large amount of space given to their discussion, even in the newspapers both religious and secular, the patient industry of the many scholars who are now giving themselves to the careful reproduction of the best sources of information on Old Testament themes, all go to show that we have begun, but also only begun, a movement of immense proportions and one which is bound to be accompanied with significant and far reaching consequences. Now, have American scholars any thing to do in such a movement? or is it wise to leave to our brethren across the water the solution of questions of such moment, under the impression that they are better prepared, or have better opportunities, to prosecute the necessary investigations? In other words, shall young men be encouraged to become specialists in Old Testament study? Is there any field for them? Will there be an answer to honorable ambition? Are the opportunities of such surpassing value that they cannot be ignored? We think they are, and, among other reasons, for the following:—

1. There was never a time when the tools needed for study of the Old Testament were so numerous, so valuable and so comprehensive.

2. There was never a time when a student in the several lines of Old Testament work could so readily place himself under the direction of competent teachers. Time was when he must go abroad in order to prepare for advanced work in the department. That course is now simply advisable, not indispensable, to the higher training.

3. There was never a time when there was such a demand for men of superior and well trained minds as teachers. Some of the Seminaries have already seen that the field is too important and too vast to be left to the care solely of one professor, and have provided more to give instruction in it. New men will constantly be demanded, not only to succeed the present occupants of Old Testament chairs, but to fill new chairs in Seminaries and Colleges; and for these positions, in most cases, none but Americans of broad scholarship will be selected.

4. There was never a time when American scholarship could be put to better use in the collection and decipherment of original sources, and in the detection of forgeries. Such work demands skilled and practical scholarship.

5. There was never a time when the results of scholarship could be more readily applied to the main purpose—Biblical Interpretation. Reference is made, in a note of the present number, to the need and opportunity of textual criticism of the Old Testament. Did we have space, it would be easy to show how the accomplished results of the present century may be directly applied to the subjects of Israelitish History, Israelitish Theology, Israelitish Sociology, offering thus an open door for American biblical students.

More reasons might be given; but enough may have been said to make it appear conclusive to young men who are looking enquiringly toward specialism in Old Testament study, that they are looking toward a field which offers rich resources and abundant territory, and to induce them to go up and possess the land.

Scholarship in the Ministry.—Is there any ground for the statement, so frequently uttered, and so generally taken for granted, that the minister cannot be a scholar, that he cannot be scholarly? If one were prepared to accept what is heard from every quarter, he would soon be induced to believe that the work of the ministry is incompatible with careful study; that the very nature of the profession forbids and makes impossible scholarly attainment; that, indeed, of all the men in the world, the least, in the way of accurate scholarship, should be expected of the minister.

Times have changed. In former days, the terms minister and scholar were synonymous. Nor can it be said that the different relations which to-day exist between clergy and laity are due entirely to the fact that so much larger a proportion of the latter have had the advantages of an education which was denied those of former days. While it is true that better facilities for general education exist in our day, and that men avail themselves of these facilities as they did not do formerly, it is equally true that better facilities exist for the training of ministers, and yet that advantage is not taken of them in the same proportion. While the layman of to-day is far in advance of the layman of half a century ago, in intellectual power, the minister of to-day is little, if any, in advance of the minister of half a century ago.

The fact is that, in our day, too many ministers fail to comprehend the duties of their office, and probably even a greater number lack the independence, the

faculty of self-assertion, the inherent will-power, to do what they know to be their duty in this regard.

There are those, and the number is legion, who regard the ministerial office merely as a profession, or perhaps a kind of business. The problem with which they continually wrestle is, how they may get most out of it. The aim of all their work is, not what they can do for the people whom they have been called to serve (in these cases, the call can scarcely be regarded a divine one), but what they can do for themselves, in connection with their people. To be sure, some of this class fancy that, by becoming scholars, their influence will be increased, and consequently, that their acquisitions will be greater; but the work accomplished with such a motive will seldom stand the test; and further, the number who study from such a motive is so small as scarcely to deserve notice. Men of this character, it must be confessed, can never hope to be scholars, or scholarly.

There are other men, constituting as large a class as the former, who mean well, but do badly. They feel, in their inmost soul, the necessity of continuous, never-ceasing intellectual work. They realize that they are gradually but surely losing ground. They know that, long before their physical powers are exhausted by old age, their mental powers will be, practically, dead. They know, too, that they are expected to be scholarly, to be authorities at least on matters that pertain to the Divine Word. They have all these and many other incentives to exertion; but they are not sufficiently strong to follow out their own convictions. These men spend precious hours in day-dreaming and in idle conversation. They find time for the perusal of all the details narrated in the daily newspapers; they visit unceasingly, under the delusion that they are doing pastoral work. They have given up all their student-habits—if, indeed, they ever possessed any; they have no regular plan of study; their life is from one day to the next, from one week to the next. Can studious work, can scholarship, be expected of these?

Now, it is men of these classes who so emphatically and so unremittingly assert that scholarship cannot be expected of the ministry. Set it down as a fact, that the man who proclaims this doctrine is a man who either has no desire for scholarship, or, having the desire, has not the application which will make it possible for him to gain it. It is, therefore, not the nature of the work required in the ministry, but the character of the men engaged in the ministry, that is responsible for the alleged lack of scholarship.

But while the classes referred to above are large,—too large, in truth, for the welfare of the churches,—there is a third class from whom one never hears the claim that ministers cannot be scholars. This class is made up of men who, realizing the awful responsibility that rests upon them as preachers of the Word, believing that it devolves upon them so to act as to make their lives, even in advanced old age, of service to the cause, and knowing that only by the hardest and most unrelaxing mental effort they may hope to do what has been given them to do, are scholarly, and, in many cases, are scholars. The fact in the case is that by no other class of men is scholarship so easy of attainment as by the minister, nor is there any other calling in which it is so necessary for the highest and truest success.

The Old Testament Revision.—The present is a trying time for those who profess to be, in any sense, Old Testament scholars. In a lecture delivered during the past summer, a leading editor made the statement that, of all men connected

with religious and theological work, the professor of the Old Testament department in our theological seminaries occupied the most responsible position. Not least important among the questions which present themselves to him, and which he is expected to answer, are those which relate to the lately published Revision of the Old Testament. Some of these he need have no hesitation in answering promptly and emphatically. There are others the gravity of which only those who have studied most deeply can appreciate; and which only those who have studied superficially are willing to answer at their first presentation. There are few men, even among Old Testament professors, who are in a position to speak dogmatically.

Among the questions which may be answered unhesitatingly in the affirmative are these:

- (1) Was a revision of the Old Testament needed?
- (2) Was the plan adopted for making this Revision, upon the whole, the best possible?
- (3) Were the men who were chosen to serve on the committees, competent scholars?
- (4) Is the Revision which they have given us an improvement upon the old version?
- (5) Is the Revision, for practical purposes, a true presentation of the original?
- (6) Would the interest of Bible study be subserved by its general adoption as an authorized version?
- (7) Should every Bible student use his influence in favor of its adoption?

Among the questions which may as unhesitatingly be answered in the negative, are the following:

- (1) Is the Revision what students and scholars, not engaged in the work of revision, supposed it would be?
- (2) Is the Revision what students and scholars might reasonably have expected it to be?
- (3) Has it been regarded by scholars as a satisfactory piece of work?
- (4) Should these committees have attempted a revision rather than a new translation?
- (5) Was the rule a satisfactory one which required a two-thirds vote for the adoption of any change, and by which many important changes were prevented, which would have been made had a majority of the votes been sufficient for adoption?
- (6) Is the Revision of the Old Testament as satisfactory as that of the New?
- (7) Will this Revision, however satisfactory, render unnecessary the study of the original languages by ministers and those who are expected to teach the Word?

Among the questions which can be answered only after careful study, and in reference to which there is certainly room for difference of opinion, are the following:

- (1) Did the Revisers pay that attention to the question of the text which its importance demanded?
- (2) Did they even avail themselves of the material for improving the text which was within their reach?
- (3) Would it have been wise for them to have made an effort to establish a new text?

(4) Had the time come for Old Testament scholars to take up for criticism and emendation the text of the Old Testament?

(5) Did the Revisers, as a body, whatever may be said of them as individuals, make such changes as were demanded by the laws of Hebrew syntax as accepted and taught by the present generation of scholars?

(6) Did the Revisers do wisely in not printing the prophetic portions in the form of poetry?

(7) In the arrangement of the poetical portions, is the division of members, as given by them, according to the best treatment of the principles of Hebrew poetry?

(8) In the translation of words of rare occurrence, has sufficient care been taken to make use of the assistance which is to be derived from the cognate languages, especially the Assyrian and Arabic?

(9) Has sufficient attention been paid to the results of Old Testament theology, that department which, it is true, is in its infancy, but which is certainly to have great influence, not only upon our general ideas of Bible truth, but upon the force and signification of individual words?

(10) Have the Revisers been too conservative in retaining old and obsolete expressions?

These last are questions which deserve consideration. If errors have been made, if a wrong policy has been pursued, if the best possible work has not been done, it is right that there should be discussion. Two points, however, should be held in mind: (1) What is wanted in this discussion is proof, not assertion; (2) the Revisers as a body are responsible for the Revision, and we are not to suppose that individual members either endorsed all the changes that were made, or desired no others to be made; in other words, the Revision which has been given us is largely a compromise.

→BOOK NOTICES←

[Any publication noticed in these pages may be obtained of the AMERICAN PUBLICATION SOCIETY OF HEBREW, Morgan Park, Ill.]

COMPANION TO THE REVISED OLD TESTAMENT.*

Those Bible students who desire to read intelligently the Revised Old Testament, will find in this volume much that will help them to this end. In order fully to understand or appreciate the Revision, one should have at least some knowledge of its origin, its purpose, and the principles in accordance with which it was made. This book is not a defence of the Revision. It is an explanation of it. A chapter on the need of a revision forms a very appropriate introduction. The method is then discussed, and here we learn the auspices under which the work was taken up, and some of the features which characterized it—among others, its catholic character, its freedom from restrictions, its uniformity, its reverence.

The chapter on the text of the Old Testament, as indeed the entire book, is written from a very conservative stand-point. We do not think that sufficient weight is given by the author to the help to be derived from the more ancient Versions. It is certainly true that as yet no very valuable aid has been received from these sources; but this is explained by the fact that sufficient effort has not been put forth. Here is a field open to all. Shall it not be occupied?

In four chapters are given examples of the changes which are to be found in the Pentateuch, in the Historical Books, in the Poetical Books and in the Prophetical Books. One chapter is devoted to the American Appendix. The most interesting chapter, in our opinion, is that which discusses the importance of the Old Testament. This discussion abounds in points well made, and in helpful suggestions. The book is worth obtaining, if only for this chapter. A handy list of the names of the Revisers, both British and American, closes the volume. Dr. Chambers is a careful, considerate writer. He has performed a valuable service to the cause of biblical study, in the preparation of this Companion.

THE ERRORS OF EVOLUTION.†

Two impressions are especially made upon us by this book. The one is favorable to its merits. It gives evidence of wide reading and considerable acumen. The best authorities are freely and numerous quoted. The theories mentioned in the title are carefully stated and systematically refuted. Thus, after having presented the theory of the origin of species, largely in Mr. Darwin's own words,

* A COMPANION TO THE REVISED OLD TESTAMENT. By Talbot W. Chambers. New York: Funk & Wagnalls. Price, \$1.50.‡

† THE ERRORS OF EVOLUTION. An Examination of the Nebular Theory, Geological Evolution, the Origin of Life, and Darwinism. By Robert Patterson. Boston: H. L. Hastings. Small 8vo pp. 271.

the author meets it in these propositions: (1) "No such fact of Change of Species has ever been observed;" (2) "The Multitude of Intermediate Forms between Existing Species, demanded by the Theory, do not now Exist, nor did they ever Exist;" (3) "The Possibility of the Existence of such Multitudes of Mongrels is Prohibited by the sterility of Hybrids."

And again, (1) "The Various Orders and Genera should Come in Gradually and Slowly; on the contrary, they Appear Suddenly;" (2) "The Lower Orders should Appear First, but Frequently the Higher Orders Precede them"; (3) "The Larger Insects, Reptiles and Animals should have Followed the Smaller; but on the contrary, they often Precede them;" (4) "The Gaps in the Gradation are Fatal to the Theory;" etc. Such propositions as these, sustained by good reasonings, give promise of sound information as to the defects in the teachings which they controvert.

The other impression received is that of an exceeding intemperateness in the spirit and method in which the attack is made. There is in the style and tone of such writers as Mill, Spencer, Huxley, Tyndale, Darwin, and others, in many of their writings, a certain air of sweet luminosity and candor which is very winning and very effective. Eminent ministers of the Gospel have confessed their indebtedness in this respect to the writings of these men. Our author, like too many other defenders of the faith, seems entirely oblivious to the power of this method. He deals freely in offensive and contemptuous epithets, such as "most absurd," "outrageous," "blasphemous," "profoundly, grossly and hopelessly ignorant," and such expressions as "scientific swindler," "insolence of their misconduct," etc., etc. On page 218 he directly ascribes to Mr. Darwin "ignorance and presumption." On page 257 he ridicules Mr. Darwin's surmises as to the mode of evolution of an eye, which, he says, is offered in all seriousness; not having taken the trouble to inform his readers that Mr. Darwin has said, "This seems, I freely confess, absurd in the highest degree." The author might well take a lesson and a rebuke from Dr. Charles Hodge, who, in treating the same matter, says, "It would be absurd to say anything disrespectful of such a man as Mr. Darwin." (*What is Darwinism?* p. 60.)

Writers who seek to defend Christianity against its foes, should be taught that such intemperance of expression is injurious to their own cause. Their opponents regard it with contempt, and to many of their friends it is disgusting. In the mind of the impartial reader it excites a suspicion of unfairness which taints the whole book. The theory of evolution has wrought very important changes in methods of investigation. Mr. Huxley well said, a few days ago, in presenting to a public institution a statue of Mr. Darwin, in the presence of the Prince of Wales, that, after the publication of *The Origin of Species*, certain methods of study, hitherto in vogue, were no longer possible. At the meeting of the Evangelical Alliance, in New York, the senior college president of the United States declared that the Evolutionary Theory must be accepted as "a good working hypothesis." Professor Joseph LeConte expresses his conviction that "no theory of evolution yet proposed explains the origin of species," yet he adds that "Evolution may be the universal formal law of the universe of Time, but the cause of this law is yet undiscovered." (*Religion and Science*, p. 24.) What the intelligent Christian public wants is, not a tirade against current theories, but a calm, judicial discussion and statement of the situation as to science and the philosophic inferences from it. Abusive language discredits the cause for which it is employed.

RELATION OF THE OLD AND NEW TESTAMENTS.*

Good books on this subject are needed both by the laity and the ministry. Prevailing opinions upon it in the church are either vague or erroneous. Many have no definite idea at all of the nature of the relation of the religion of Israel to Christianity; and, to many, the relation is simply one of contrast or opposition. Dr. Gardiner has, therefore, done a real service to the church in his late work* on this subject. Clear and simple in style, it is fitted to be used and understood by any intelligent layman; and, at the same time, it presents the views of the latest and best scholarship, both on the orthodox side, and on that of the "higher criticism," in regard to the matters of which it treats. The method of treatment is the following: In Lectures I. and II., it is shown that Revelation is both a unit and progressive, and that, therefore, the New Testament forms with the Old one great whole, of which each is an essential part. In this whole, the New Testament is, however, an immense advance (p. 51) upon the Old, while not less on this account is it the complement of the latter, and characterized by the same fundamental principles and purpose. The differences between the two "all result from the application of these [common] principles to different people at different times and under different conditions" (p. 27). It is then shown, in Lecture III., "that the Old Testament was given for the purpose of preparing for the New" (p. 62). "The New was cradled in the Old, and sprang out of it by a long designed and divine evolution" (p. 78). Thus it is shown, in these Lectures I.-III., that the Old Testament history, religion, and institutions, (1) were the divinely ordained means of that education necessary for the understanding of the New Dispensation, (2) that they prepared the way for it, and (3) that they, as well as the direct predictions of the prophets, more or less pointed forward to it as the coming completion. After establishing these points on general grounds, our author shows, in Lectures IV.-XI., how these ends were secured in the case of special elements in the Old Testament and the Old Testament Religion. This examination serves to confirm the conclusion already reached in the three first chapters, by making the argument a cumulative one. The elements thus examined are (1) The National, Educational, Typical, and Preparatory Precepts of the Law (Lecture IV.); (2) The Sacrifices (V.); (3) The Priesthood (VI.); (4) The Theocratic Government of Israel (VII.); (5) The Old Testament Predictions of the Future (VIII.); (6) The Types of the Old Testament (IX.-XI.). In the lectures next following (XII.-XIV.), our author has to do with the manner in which the Old Testament is treated by the writers of the New. He here shows (1) That the New Testament use of certain passages of the Old does not, in the least, necessitate our supposing any "Double Sense" in the Old Testament language (XII.); (2) What is the nature of the New Testament testimony to the authorship of the Old Testament books (XIII.); (3) How the New Testament writers use the Old in quoting from it for purposes of argument, or as containing expressions of general truth common to all time, or for the purpose of illustration, or merely using its words as sacred and familiar forms of expression, without regard to their original use (XIV.). In the final lecture (XV.), we are shown what are some of the necessary inferences in regard to the nature of the Scriptures, which follow from the unity of the two Dispensations.

* **THE OLD AND NEW TESTAMENTS IN THEIR MUTUAL RELATIONS.** By Frederic Gardiner, D. D., Professor in the Berkely Divinity School. New York: James Pott & Co., 1885. Cloth, \$1.50.

In the course of the arguments, subjects are naturally presented and treated, which have not been suggested by the brief sketch just given of the contents of the book. Thus, for example, in treating of the Unity of the Old and New Testaments, when showing that the differences between them are not inconsistent with their essential unity, the subject of the anthropomorphic language of the Old Testament is clearly and well handled. Again, in showing that the Old Testament was preparatory for the New, the matter of the sins and imperfections of the saints and heroes of the Old Testament time, is fairly, skillfully and successfully disposed of. These examples may serve to show the wide range of the discussion, and how the difficulties of Old Testament interpretation are allowed a proper place in it, without being in the least avoided.

The book is not unworthy of its author. The method is scholarly; the distinctions are almost always clear, and, when clear, uniformly just; the exegesis is sensible and scientific; and the conclusions, in the main, are sound and true. Of course, in so wide a range of examination, it is not to be expected that every exegesis will command universal assent. It would be strange, too, if every part of the reasoning seemed conclusive to every reader. As examples of what seem to be unconvincing argumentations, may be cited the reasoning on pp. 40-42 (cf. what is said on p. 30) and that on pp. 63-67. It is not intended, however, to imply that the conclusion reached, in either of these cases, is not true.

It sometimes happens also, in the reviewer's judgment, that important distinctions are not clearly made. For example, clearness and force would be gained by distinguishing carefully between the two Dispensations and the two Testaments, and treating separately of the relation between the two in each case. For it is most important to have clearly in mind, in a discussion of this sort, that Revelation and Scripture are not synonymous terms; but that one is the fact, and the other the record and the interpretation. Another case of the lack of clear distinctions is to be found in the treatment of the matter of Types. The definition adopted, "a foreshadowing example," is well enough in itself, but it leads, and leads almost inevitably, to a confusion, in the treatment, of types with symbols, and with "prophetic institutions" (p. 177) and "prophetic history" (p. 199).

If one should make a general criticism on so good a book, he might express a regret that the argument for the essential unity of the Old and the New Dispensation is made to rest so largely on the ritualistic and predictive elements of the Old Testament Religion, rather than on its moral and spiritual elements. For, whatever may be true, or not true, in regard to the order in time of the Pentateuchal legislation and the prophetic teaching, it is clear that the Old Testament itself treats the ritualistic and predictive elements of the religion it teaches, not as central, but as subordinate, and as occupying, so to speak, a side position. Dr. Gardiner may, however, have been influenced, in the selection of his method of argument, by the central position which the great sacrifice and the priesthood of Christ hold in the Christian system. But this must be radically different, in any view of the matter, from the place held by sacrifice and priest under the Old Dispensation. This, indeed, is clear from Dr. Gardiner's own treatment of the subject.

A Good Index of Texts is to be found at the close of the volume; but an Index of Subjects would add to the usefulness of the book. It may be said, too, that it is worthy of a better binding than the publishers have given it.

WHERRY'S COMMENTARY ON THE QURAN.*

In editing this edition of Sale's Kuran, Mr. Wherry's principal object has been to number the verses as they are in the Roman Urdú edition, and to supply various emendations and additional notes, so as to serve the greater convenience of missionaries, especially missionaries in India, in arguing with Muslims, with a view to induce them to abandon Islam and embrace Christianity. The object is an excellent one, and will be of great use, when the time for its use is ripe. But then, the most of Mr. Wherry's notes and emendations should be left out.

It will never serve the cause of truth to misrepresent the opponent's side. This is precisely what Mr. Wherry does, in the most of his notes and emendations. His intense hatred of Islam, and of everything in any way connected with Islam, is such as frequently to lead him to fly right in the face of facts, and to make many astonishing blunders. He views the whole question through Anglo-Indian eyes. He takes Sir William Muir, of the Bengal Civil Service, as his infallible authority. He proclaims as facts what are suppositions with Muir. He does this while almost entirely ignoring such authorities as Lane, Burckhardt, Burton, and others, compared with whom Muir vanishes into insignificance as an authority. So bitter and unreasonable is Mr. Wherry's hostility, that it seems impossible for him to think that any good thing ever should have come, or ever can come, out of Arabia, out of Islam, out of all Arabic literature.

In his Preface, besides the old, contra-historical charge of Muhammad being an impostor, and various other charges, Mr. Wherry makes Muhammad and the Kuran to "deny almost every cardinal doctrine of the Scriptures." But the truth is precisely the reverse of this statement. Almost all of the cardinal doctrines of the Scriptures, are cardinal doctrines of the Kuran, and conversely. The Kuran cannot be adequately accounted for in any other way. One of the learned Ulama of the great University of the Azhar in Cairo, on being engaged to assist in the translation of the Westminster Catechism into Arabic, was astonished during the progress of the work, and expressed his astonishment that foreigners should know so much about divine truth (divine truth to him) as was contained in that Catechism,—as, for example, in connection with God, his existence, his attributes, the divine decrees, faith and good works, resurrection, judgment, etc. The fact about Islam is, that there is so much truth in it, and so little error in it, that, on the one hand, it is the most difficult of all forms of theology outside of the Bible to combat, while, on the other hand, it is making its thousands of converts every year from North-eastern Europe to Southern Africa.

Every candid reader and reasoner must admit that the God of Muhammad and the Kuran is the true God, identical with the God of the Bible. So Sale, who in addition thinks "that it would be a loss of time to refute those who suppose the God of Muhammad to be different from the true God." At this point Mr. Wherry has a note, in the first paragraph of which he seems to admit the above truth, while in the next he denies it. He declares "that nothing is said of God in the Quran which might not be said of a holy man." Indeed! Then Mr. Wherry has not read the Kuran. The Kuran repeatedly describes the one only true per-

* A COMPREHENSIVE COMMENTARY ON THE QURAN; comprising Sale's Translation and Preliminary Discourse, with Additional Notes and Emendations. Together with a Complete Index to the Text, Preliminary Discourse, and Notes, by the Rev. E. M. Wherry, M. A. Vols. I. and II. Boston: Houghton, Mifflin & Co.

sonal God, as the Creator, Preserver, Ruler, Rewarder; the Merciful, Loving, Just, Almighty; the one who hears prayer, pardons sin, supplies all blessings, is faithful to all his words, etc. Is this a man, or the God of the Christian Scriptures? Again, Mr. Wherry objects to the Kuran's conception of God, because of "its having exalted His omnipotence over all other attributes." We fail to find the objection. The Kuran is constantly speaking of the Lord God merciful and compassionate. But supposing that the Kuran does, in a certain sense, exalt God's omnipotence over his other attributes, what then? Why, the Kuran in so doing is in harmony with the Scriptures, and Muslims in so doing are doing precisely what too many Christians fail to do. It is not God's wisdom, or mercy, or love, but specifically God's power which constitutes the basis upon which our faith stands. Again, as to the next life, Mr. Wherry seems anxious to perpetuate the false idea that the blessedness of the Muslim's heaven consists wholly in corporeal, sensual pleasures, and no spiritual blessings whatever; for he says, "We find no authority for such spiritual blessing in the Quran." And yet there is plenty of just that kind of authority in the Kuran. The Kuran teaches that the greatest blessedness of the individual in the next life will be in the experience that he is in the highest honor with God; that he shall behold God's face continually; that he shall evermore rapturously praise God,—as it says, "Their prayer therein shall be 'Praise be unto thee, O God!' and their salutation therein shall be 'Peace!' and the end of their prayer shall be 'Praise be unto God, the Lord of all creatures.'" Besides, the facts of Muslim history and the teachings of Muslim expositors of the Kuran set forth pre-eminently the spiritual blessedness of the world to come.

In his Preliminary Discourse, Sale says of Muslims that "the generality are so addicted to the doing of good, that they extend their charity even to brutes." Whereupon Mr. Wherry makes a brief note, saying, "A few years residence among Muslims will serve to materially modify this statement." Eleven years residence among Muslims has served to modify the truth of this statement in one way only, viz., to intensify it. I have seen hundreds of practical proofs of the truth of this statement; proofs that were most touching in their sympathy and nobleness; proofs that would put very many Christians to shame. The Arab and his descendants deserve all the praise sung by his own poets and writers, and others, in honor of his hospitality, liberality, self-sacrificing charity.

But Mr. Wherry is not satisfied with touching upon matters of theology and religion, he must give vent to his spite against the whole Arab race in other ways and at any sacrifice,—as when he declares that, in regard to astronomy, as well as philosophical learning and medical science, we owe but very little to Arab genius. This is simply a perversion of facts, or it shows a remarkable amount of ignorance as to Arabic learning and literature, pre-Islamic and post-Islamic. Is it necessary to show again that the Arabs stood foremost in the sciences? Is it necessary to show again that, as to the sciences, the world to-day owes far more to the Arab than to any other race? Is it necessary to keep repeating over and over again the facts of history?

As to the publishers, Houghton, Mifflin & Co., a work so admirably executed by them in every particular, deserved a better hand as its editor.

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THE MEANING OF SHEOL IN THE OLD TESTAMENT.

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In the Revised Version of Gen. XXXVII., 35, the words of Jacob to his sons and his daughters, after Joseph's coat dipped in blood had been shown to him, are rendered, "I will go down to the grave to my son mourning," *Sheola* being translated *to the grave*. The Common Version reads, "I will go down into the grave unto my son mourning," --the only change made by the Revisers consisting in a substitution of *to* for *into* and *unto*. But they have inserted in the margin the following explanation of *the grave*: "Heb. *Sheol*, the name of the abode of the dead, answering to the Greek Hades, Acts II., 27." This explanation is correct and sufficient; but the necessity of making it, and of referring to it in subsequent passages, shows that the translation was not esteemed wholly satisfactory.

It is not, therefore, surprising that the same word has received other translations, after the manner of the Common Version. For instance, in the account of the overthrow of Korah, Dathan and Abiram (see Num. XVI., 30, 33) it is translated *the pit*, probably because this expression was supposed to agree with the form which was given to the judgment of God, viz., "The earth opened her mouth and swallowed them up . . . and so they . . . went down alive into the pit." But while retaining this translation, the Revisers have admitted the need of some explanation by inserting *Sheol* in the margin, yet without referring, as they should have done, to the passage in Genesis where this Hebrew word is explained by them as "the name of the abode of the dead." For how can the word *Sheol* shed light on the English expression, unless its meaning is known to the reader? And if it could be assumed that the English reader would know the meaning of *Sheol*, why should not that word have been put in the text, instead of the margin? Without a reference to Genesis XXXVII., 35, the marginal *Sheol* is practically useless to an English reader.

Indeed, we find such a reference in Isa. v., 14, where the word is translated *hell*; for the margin accompanies this third rendering by the following note: "Or, *the grave*, Heb. *Sheol*. See Gen. xxxvii., 35." With this note the reader, provided he consults the margin, and then examines the explanation in Genesis to which he is referred, will obtain a tolerably correct view of the meaning.

Briefly, then, the treatment of *Sheol* in the Revised Version is as follows: It is translated *the grave*, fifteen times (Gen. xxxvii., 35; xlii., 38; xliv., 27, 31; 1 Sam. ii., 6; 1 Kgs., ii., 6, 9; Ps. cxli., 7; Prov. xxx., 16; Eccl. ix., 10; Cant. viii., 6; Isa. xxxviii., 10, 18; Hos. xiii., 14); *the pit*, five times (Num. xvi., 30, 33; Deut. xxxii., 22; Ps. lv., 16; lxxxvi., 13); and *hell*, fifteen times (Isa. v., 14; xiv., 9, 11, 15; xxviii., 15, 18; lvii., 9; Ezra xxxi., 15, 16, 17; xxxii., 21, 27; Amos ix., 2; Jonah ii., 2; Hab. ii., 5). It is also Anglicized as *Sheol* in twenty-nine places (2 Sam. xxii., 6; Job vii., 9; xi., 18; xiv., 13; xvii., 13, 16; xxi., 13, xxiv., 19; xxvi., 6; Ps. vi., 6; ix., 18; xvi., 10; xviii., 6; xxx., 4; xxxi., 18; xlix., 15, 16; lxxxix., 49; cxvi., 3; cxxxix., 8; Prov. i., 12; v., 5; vii., 27; ix., 18; xv., 11, 24; xxiii., 14; xxvii., 20). Thus it is translated in thirty-five places, and Anglicized in twenty-nine. And it is noticeable that all the passages in which it is Anglicized (including 2 Sam. xxii., 6 = Ps. xviii., 6) are poetic. It is also noticeable that all the passages in which it is translated *hell* are in prophetic books (Isaiah, Ezekiel, Amos, Jonah, Habakkuk).

But is there any sufficient reason for this varied treatment of the word? We could answer this question in the affirmative, if there were evidence (1) that in the Hebrew language *Sheol* had more than one meaning—e. g., a primitive meaning and a derivative, or (2) that in the progress of religious knowledge among the Jews it exchanged one signification for another, or (3) that it always had a very indefinite, shadowy meaning, dependent on the context. Upon examination, however, we do not discover in the Old Testament use of the word evidence that it always had more than one signification, or that its later signification was different from its earlier. But there are indications that *Sheol* was used to denote a dim, obscure, unexplored region or state, and this circumstance seems to render the meaning of the word itself indefinite. Yet not in the sense of its being variable; the reality named was vague, obscure, but the name always meant that reality. This at least is the result of our present study of the passages cited above.

Why, then, have the Revisers retained three different renderings of the word, viz., *the grave*, *the pit*, and *hell*, while they have often

treated the Hebrew noun as a proper name? Possibly because the word is used in certain passages (e. g., in connection with the death of good men) where it cannot fairly be supposed to suggest any evil beyond that of being dead. In these it is translated *the grave*, as implying a state of death and referring to the abode of the dead. Again, because it is used in a few passages where the idea of physical descent, or of great depth, is involved in death or the manner of death. In these it is translated *the pit*—a rendering which probably agrees with the radical meaning of the Hebrew word, as well as with the physical sense of the English term *hell*. And, lastly, it is frequently used in speaking of the condition or abode of bad men after death, and then it is generally translated by the Revisers *hell*. But, apart from the teaching of the New Testament, these passages cannot be said to point with any clearness to spiritual suffering. *Sheol* is represented in some of them as vast, cavernous, unfilled. In it the dead are spoken of as asleep, or inert, or as deprived of the honor and power which they had in life (Isa. XIV., 9, 11, 15; Ezek. xxxi., 14-18; Amos ix., 2; Jonah II., 2; Hab. II., 5). We are unable to discover any valid reason for rendering the word *hell*, rather than *pit*, in these passages, or indeed any reason for translating it at all, which would not require its translation in many of the places where it is treated as a proper name.

The statement in the Preface to the Revised Version is as follows: "The Revisers, therefore, in the historical annotations have left the rendering 'the grave' or 'the pit' in the text, with a marginal note 'Heb. *Sheol*' to indicate that it does not signify 'the place of burial;' while in the poetical writings they have put most commonly 'Sheol' in the text and 'the grave' in the margin. In Isaiah XIV., however, where 'hell' is used in more of its original sense, and is less liable to be misunderstood, and where any change in so familiar a passage which was not distinctly an improvement would be a decided loss, the Revisers have contented themselves with leaving 'hell' in the text, and have connected it with other passages by putting 'Sheol' in the margin" (p. vii). The reasons here assigned for leaving the translation 'hell' in the text do not seem to us very cogent, and the neglect to allude in any way to the twelve other places in which the same translation is retained is remarkable. Probably, however, it was thought that the explanation of their course with Isaiah XIV. would be considered, without remark, as applicable to the other cases. But it would have been better to have represented the Hebrew word everywhere by *Sheol* or by *Hades*, its Greek equivalent. And certainly there would have been some gain to the ordinary reader, if the single name *Hades* had been always used.

Notwithstanding the criticism which we have ventured to make on the treatment of *Sheol* in the Revised Version, we desire to say that, as far as we have been able to examine that Version, it is a great improvement on the one in common use. Though more changes, wisely made, would have been welcome to many scholars, it was certainly better to err on the side of caution than on the side of rashness. And in spite of all the just or unjust criticism upon it, the Revision is a work of high and reverent scholarship, contributing every-where to a more correct view of the original text than could be obtained from the Common Version.

ORIGIN OF THE OLD TESTAMENT RELIGION.

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To the general scholar, as well as to the professional theologian, the religion of the Old Testament, when presented in its true light, cannot fail to prove profoundly interesting. There can be no question that, next to Christianity, with which it stands in organic unity, and of which it was the necessary preparation, it has been the mightiest spiritual power in the history of mankind. Its superior excellence is at once discerned when we compare it with the religions of nature, even in their best and purest forms. Where among them all can be found such exalted ideas of the one living, holy God; such a lofty view of the spiritual dignity of man; such a true insight into the nature of sin and holiness; such a pure morality; such a humane spirit; such sobriety, chasteness and spirituality of worship? These are features that immediately arrest the attention, and set this religion in the most marked contrast to heathenism, which, however attractive it may be in some of its aspects to the poetic mind, is yet marred by a gross polytheism, by a fantastic mythology, by a low and degrading conception of man, and not unfrequently by cruel and licentious rites.

Interesting as the religion of the Old Testament is in itself, it gains additional interest from its historical development. From the start it exhibited a vigorous and healthy life. As we trace it through its long career, we cannot but admire its constant progress upward from lower and cruder to higher and more spiritual forms. It at once entered into a bold conflict with falsehood under its various guises as they came successively to view—with the idolatrous nature-worship of the surrounding heathen nations, and with the unspiritual ideas of the chosen people themselves. A wonderful provi-

dence brought Israel into contact with all the representative nations of the ancient world—the Egyptians, the Phœnicians, the Assyrians, the Babylonians, the Persians, the Greeks and the Romans—with each in its turn and in the time of its highest glory. In this way, the spiritual faith of Israel, confronted with the manifold errors of heathenism, was compelled to struggle for its very existence. In this struggle, however, it gathered a strength and attained a purity otherwise impossible. In each successive crisis it displayed a new power of development, brought into clearer light the contrast between pure and false religion, and proved itself better adapted than any other belief to meet the higher religious needs of man.

Such a religion could not fail to exert a mighty influence on the destinies of mankind. It is the religion that gave us the Ten Commandments. What incalculable power it has put forth through the Decalogue alone! Had it given us nothing else, it would still be worthy of our highest admiration and sincerest gratitude. But it has produced a literature which, as preserved in the Old Testament, possesses an immortal life. Take only the Psalter; and who can estimate its effect, during the twenty-five or more centuries of its history, in awakening, strengthening and consoling whatever is highest and holiest in man? And its power, instead of waning, ever increases. It is felt more widely in the Christian church to-day than it was felt in the Jewish synagogue of old.

The religion of the Old Testament has extended its influence far beyond the limits of the people of Israel. The religion of a single nation, it yet set certain spiritual forces in motion which have touched the deepest life of the race. After the Captivity, when the Jews with their sacred books were scattered over the face of the earth, it made numberless proselytes both in the East and in the West. It furnished the best elements of the religion of Mohammed, which is confessedly more indebted to Judaism than to either heathenism or Christianity. Indeed, it is hardly too much to say, with Emanuel Deutsch, that Islam is "neither more nor less than Judaism as adapted to Arabia—plus the apostleship of Jesus and Mohammed."¹

Above all, the religion of the Old Testament is the root out of which grew the religion of Christ. A singular feature, distinguishing this religion from all others the world has ever known, is that, all along its history, it looked forward to a time when it should produce something higher and better than itself—that it carried in it a prophecy, not indeed of its death (for it felt the throbbings of an undying

¹ *Literary Remains*, p. 64.

life), but of its regeneration, of its transformation, of its elevation to a higher spiritual plane, where the old, perishable form should disappear, and the living substance should assume a new and more adequate form. And this has actually come to pass. Christianity has infused into the religion of the Old Testament a new creative life, and lifted it up to a higher order of existence, where now, under more favorable conditions, it exerts its full spiritual power, and will continue to exert it till it permeates the entire life of humanity.

Of a religion so lofty in its nature, so remarkable in its development, and so mighty in its influence, we wish to know more. We wish especially to know whence and how it originated. And this is the question we propose now briefly to discuss.

In tracing out its origin, we must go back in history far beyond Moses. It was not he that first introduced this spiritual monotheistic faith into the world. He himself received it as an inheritance of the past. Moses proclaimed no new God, established no new religion. When he presented himself before his oppressed people, it was in the name of the God of Abraham, of Isaac and of Jacob. The foundations on which he built had been laid centuries before. His ancestors, and they alone, had for generations possessed a knowledge of the only true and living God, had expressed faith in His protecting care, and had cherished the consciousness of a peculiar covenant relation which they sustained to Him; and though, during the sojourn in Egypt, this religious faith had lost much of its original power, yet it still slumbered in the heart of Israel, only waiting to be revived and quickened into energy.

And this was done by Moses. He opened a new stage in the development of Old Testament religion. Before him it had been the religion of a holy family; he made it the religion of an entire nation. Among the patriarchs it had been predominantly subjective; through him it became predominantly objective. Moses fixed it in definite, outward forms, gave it a full code of laws, and embodied it in national institutions and expressive symbols; but he did not originate it *de novo*.

If we would find the well-spring of this higher spiritual faith that has blessed the world, we must go back to Abraham, the friend of God. He is acknowledged both by the New Testament and by the Old, as the "father of the faithful." "He is the first distinct, historical witness," says Stanley, "at least for his own race and country, to Theism, to Monotheism, to the unity of the Lord and Ruler of all, against the primeval idolatries, the *natural* religions of the ancient world."¹ At

¹ *History of the Jewish Church*, Vol. II., p. 18.

a time when the nations every-where confessed many gods, he mounted up to the thought of the One God, who alone is entitled to man's reverence. At a time when the Divine was merged in nature, it was given him to see that God is a Spirit, distinct from the world, a living person, with a heart full of love to His children. At a time when the Divine was worshipped only through symbols by which it was represented, his adoration was paid immediately to God, and needed not the help of the visible creation. Abraham's religion, resting on faith in the one spiritual, personal God, consisted in a living communion with Him, and a holy walk in His presence. It was not so much a new creed that he proclaimed among men, as it was a new life and experience to which he bore witness.

If now we inquire into the origin of his religion, if we ask how it came to pass that he, through the denial of all other gods, arrived at the recognition of the one true God, there is only one possible answer. It is the answer given by the Bible, an answer perfectly consistent with reason, the sole answer in harmony with the facts of history; and that answer is that it was by a special Divine revelation granted to Abraham, and through him to the world.

But when we have said this, have we not said all? What room can there be for further investigation? Abraham's faith was the gift of God; does not that end the whole matter? By no means. The gifts of God are not arbitrarily bestowed. Especially is the revelation He has made of himself not magical, but historical. It is indeed supernatural and divine; but it has at the same time its natural and human conditions, which God himself has historically prepared by his providence. It has its fitting time and its fitting place; and not until that time has arrived and that place has been reached, is the revelation granted. Neither rationalism, which sets aside the Divine factor, nor abstract supernaturalism, which ignores the human factor, can adequately explain revelation in any of its stages. Supernatural and divine in its nature and origin, revelation becomes natural and human by coming into union with the history of man; and it is only when we view it as a manifestation of God from above the plane of nature and reason, a manifestation, however, in which the Divine enters into history and subjects itself to its laws, that we occupy a position from which to survey all its facts.

What, then, we ask, were the historic conditions which rendered possible the communication of revealed religion under its special Old Testament form? The question is not how the spiritual faith of Abraham evolved itself naturally and necessarily out of the natural and religious forces of his own age. This it never did. It is not the

product of nature, but the gift of revelation. It is a new, divine life, transplanted from heaven to earth; transplanted, however, to a soil peculiarly adapted to receive it into its bosom and develop all its latent powers. And what we wish to know is the character of that soil, and the points of contact it afforded for the higher revealed truth.

It is a fine remark of Martineau, in his essay on the "Distinctive Types of Christianity," that "there is a natural correspondence between the genius of a people and the form of their belief. Each mood of mind brings its own wants and aspirations, colors its own ideal, and interprets best that part of life and the universe with which it is in sympathy. John Knox would have been misplaced in Athens, and Tauler could not have lived on the moralism of Kant. No doubt the ultimate seat of human faith lies deep down below the special propensities of individuals or tribes—in a consciousness and faculty common to the race. But ere it comes to the surface and disengages itself in a concrete shape, its type and color will be affected by the strata of thought and feeling through which it emerges into the light."

Now, the religion of the Old Testament was the religion of the Hebrew family of the Semitic race. It was the Divine purpose to form a people of God, a holy nation, in which the knowledge and worship of the one true God should find an abiding home among the nations of the earth. To this end He called Abraham and gave him the promise of an innumerable seed. Was this Divine election arbitrary? It was the result, indeed, of a free act of grace. There was no merit either in the patriarch or in the Israel that sprang from his loins, to entitle them to this distinguished honor. Yet it does not follow that God might have chosen Zoroaster, or Confucius, or Sakya-muni, or Solon to be the bearer of His revelation. Each race has its special talent to be cultivated for the glory of God. The work of the Aryan lies in the sphere of worldly culture, the Greek, for example, developing the idea of science and art, the Roman, the idea of politics and law. But the vocation of the Semitic race is religion. Especially may it be said of the Hebrew nation, which gathers up into itself all the characteristics, good and bad, of the Semitic genius, that it is pre-eminently the people of religion.

And the reason of this is to be sought for in the character of the Semitic mind. God, who has given to races as to individuals their peculiar endowments, has given to this race a nature predisposed to religion rather than to a lower worldly interest—and to a religion of a peculiar type. It was this that moved him, when he purposed to reveal himself for the salvation of man, to select a Semitic people, and not a people of another race, as the theater of his supernatural mani-

festations, from the lowest to the highest, in the incarnation and glorification of his Son.

What, then, is the character of the Semitic mind? It must be remembered that, in answering this question, we have to do with this race as a whole, and not with isolated exceptions in tribes or individuals—with the native endowments of the race, and not with its acquired qualities. The original life may, of course, be modified here and there to a large extent by religion, by culture, by intercourse with differing races, and in various other ways. But there is a Semitic type of character, and it is this, in contrast especially with the Aryan or Indo-Germanic type, that we desire to present.

The difference between them may be summed up in a word: While the Aryan mind is prevailingly objective, the Semitic is prevailingly subjective. All the minor features distinguishing the two races grow out of this broad, general feature. The proper field of the Aryan is the external world. He masters it by his science, he idealizes it by his art; he brings it into his service, and makes it do his bidding; he binds its parts together by commerce and well-ordered governments; in brief, he carries forward the civilization of the world in accordance with the blessing of Noah, that "God shall enlarge Japheth."

The Semite, on the other hand, lives and moves in another sphere. His cast of mind is not scientific. He may be observant enough, but he rests in phenomena, and fails to reach their underlying causes. That which is most essential in scientific processes—the power of systematizing and generalizing—he utterly lacks. His sense of proportion and harmony is defective; and, accordingly, the arts, with the sole exception of poetry, have not flourished on Semitic soil. He has no talent for establishing well-balanced social and political organizations. In his yearning for dreamy ease, he retains unchanged the time-honored customs of his ancestors, and readily submits to the despotic sway of his rulers.

This contrast between the Aryan and the Semitic mind is traceable in part to the nature of their homes. There is always a correspondence between the character of a people and the physical geography of the territory it occupies. In Aryan lands, nature exhibits a wonderful variety in scenery and life. Her ever-changing aspects seem to invite the mind of man to roam abroad. She awakens his senses, calls forth all his powers, and, by her sterner as well as gentler moods, schools him to a full and many-sided life. How different in the confined homestead of the Semitic race! Here all is uniformity. The sandy deserts and the parched lands, the glaring light and the

scorching heat make man retreat within himself. His life flows on evenly and monotonously; and his activity, instead of being directed, as is the Aryan's, to the external world, is turned within. An energetic self-concentration gives him spiritual depth and force.

His inner world, however, is not that of logical thought and abstract speculation. The Semitic mind has never produced a philosophy, in the higher sense of the word. It has borrowed the systems of other nations, but has never created one for itself. Its native philosophy—if such it may be called—embodies in myths, allegories, parables and apothegms the fruits of practical wisdom, not the results of metaphysical speculation. For these we must go to the Aryan mind of India, Greece and Germany. The Semite lives in the realm of imagination and feeling. His imagination is quick and glowing, but, owing to his natural environment, it lacks richness and variety of imagery. It is easily excited, but incapable of keeping itself poised aloft for a long time. His intense soul, touched by every wave of feeling, must pour itself out in poetry—not, however, in its objective forms, the epic and the drama—but, in accordance with his peculiar genius, in the subjective form of the lyric. In this, all the passion of his passionate nature, so intense in love and hate, finds utterance.

Yet, with all his inwardness, he develops no strong sense of individuality. The Aryan, whose mind fastens on the variety of nature and who struggles with her manifold single forces, attains through his resistance a proud feeling of personal power, and becomes self-reliant and independent. But the Semite, whose mind is impressed, by the uniformity of nature, with the feeling of an immeasurable, irresistible weight, surrenders himself in quiet resignation. And this feeling of absolute dependence on and submission to an overwhelming power, what is it but the religious feeling in its yet untutored state—a feeling which gains in intensity by the very poverty of the Semite's life, and which, weakened by no dissipation of the senses, becomes almost the sole element of his existence.

And this leads us to notice the Semitic type of religion. Our materials for sketching this are as yet scanty; enough is known, however, to show that among the religions of the Semitic peoples there is a common family likeness, quite as striking as that which is found among the languages of that race. It is almost as easy to recognize a Semitic religion as it is to recognize a Semitic language. They have all been cast in the same mold. They all have their root in a primitive religion, which reflected all the peculiarities of the general life of the race—its subjectivity, its one-sidedness, its passion,—and was fully

shaped before the several families and tribes sundered themselves from the parent stem.

We need hardly remark that it was a natural religion, and that, pervaded by the principle of all heathenism, it absorbed God in the world. We look in vain here for Theism. Nature, at that early day, intoxicated the mind of man, and gave him gods which, at the best, were only personifications of cosmical powers. We look in vain for spirituality; for how shall the religions of nature be spiritual, when the life of nature is sensuous? And yet Semitic religion, with all its imperfections, its polytheistic belief, and its coarseness of worship, forms an easier transition than Aryan religion to the revealed faith of the Old Testament. It serves a pedagogic purpose, and prepares the way for the introduction of a higher and purer religion. Spiritual monotheism, after the pattern of the Old Testament, could more readily find a lodgment in the ancient Semitic mind, disciplined as it had been for ages by the Semitic religion, than in the mind of ancient India or Greece.

In proof of this, it is only necessary to point out a few of the more prominent features of Semitic religion. And first, there is always a chief national god. Each tribe has its own divinity, who is trusted as its natural protector, and around whom gather the thoughts and affections of the people. Moab has its Chemosh, and Ammon its Milcom. And so every Semitic people devotes itself almost exclusively to one supreme deity, whom it may claim properly as its own, and whose power is confined to the land over which he rules. Other gods there are, and often in great numbers; but they occupy a very subordinate position, and are, in fact, nothing but ministers of the national deity, much as the angels are the ministers of the true God.

How different in Aryan mythology! Here we find a circle of superior gods who share the power among themselves. Here we find a division of empire; Jupiter rules in the heavens and earth, Neptune over the sea, and Pluto in the under-world. There is a god of war and a god of love. Almost every art and science, almost every place and circumstance of life has its patron god. Nothing like such division is visible in any Semitic mythology. There is, indeed, an apparent dualism: the chief god is accompanied by his wife; Astarte stands by the side of Baal. The dualism, however, is not real. Astarte is only the form in which Baal manifests himself. In the Phœnician inscriptions she is designated as the "name of Baal" and the "face of Baal"—designations which remind us how, in the Old Testament, "name" and "face" are employed as symbols of the revelation of God.

The male and female god represent one and the same power viewed under a double aspect ; now, as active, and again, as receptive.

In the prominence Semitic religion gives to the one national or tribal god, it affords a point of contact for the monotheistic faith. Here is a center of unity such as is not found in any Aryan religion. Unquestionably the mind can pass, with much less violence to its habits of thought and feeling, from the acknowledgment of a chief god with limited territorial sway, to the acknowledgment of the sole, universal God, the Lord of heaven and earth, than it can pass, through a total denial of a multiplicity of equal gods, to the recognition and worship of the only God. To the Aryan mind, monotheism would seem to border on Atheism ; to the Semitic mind, it would commend itself as the highest development and proper completion of its idea of the national god.

Another feature of Semitic religion worthy of notice, is its conception and naming of God as might, dominion, majesty. The Aryan, in surveying nature, fastens on its variety, and loves to trace out the endless diversity of its forms. The result is a polytheism of a different order from that found among Semitic peoples. His gods are but the personifications of the single powers and particular qualities of the world. In each manifestation of cosmical life he sees the presence of a special deity—in sun and moon, in sky and dawn, in fire and water, in mountain and grove.

The Semite, on the other hand, seizes upon the unity of the world. Nothing so much impresses his mind as its power and sublimity. Pantheism, in the Greek sense, is utterly unknown to him. "Nature is nothing but that which has been begotten, and is ruled absolutely by the one Great Absolute Power. And only in the more or less abstract conception of this one power are found what differences there do exist in the Semitic creeds in their respective stages."¹ Unlike the Aryan, the Semite has invented but one name for God. Its form may vary, but its signification is always the same. *El, Elohim*, the Strong ; *Bel, Baal, Adonis*, Lord ; *Moloch, Milcom, Malika*, King ; *Elyon*, the Highest ; *Ram, Rimmon*, the Exalted : these, with other designations, all originally adjectives expressive of general qualities of the Deity, point to the unity of the conception of God as might, dominion, majesty. Here, again, we find a point of contact for monotheism. For, while the Aryan sees in the phenomena of the world the operation of manifold powers which he regards as divine, and designates by a large variety of names, the Semite feels the presence of one undivided power, and calls it *El, the Mighty One*.

¹ Deutsch's *Literary Remains*, p. 160.

Moreover, the Semitic mind is, by its original constitution, inclined to the inward and spiritual, rather than to the external and natural. Its tendency is intensive, not extensive. It has produced no great painters or sculptors, and its poetry is lyric, not epic or dramatic. For the creation of these forms of art, it lacks the necessary interest in the varied objects of the outer world. This same spiritual bias makes itself apparent in religion, at least in its primitive and purer form. In later times, indeed, the Semites became as grossly idolatrous as other races. But all of them, at certain stages, abhorred the making of visible images of things they loved, revered and worshiped; and their cultus, in its earlier period, would seem to have been connected not with vain idols, but with expressive symbols. Sacred trees and stones sufficed to represent to their thoughts an invisible and divine presence. Evidently a simple, symbolical worship of such a character would serve, better than any Aryan worship, with the countless images of its gods, to prepare the mind to receive the spiritual religion of revelation.

THE REVISED VERSION OF THE OLD TESTAMENT.

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Two things are at once evident to one who takes up the New Version—one is that it is a decided improvement, the other, that the changes introduced are much fewer than they might have been. The Revision is a conservative one. It is, therefore, likely to be accepted by people in general with less opposition than was manifest in the case of the New Testament.

The conservatism is most manifest in regard to the text. The Revisers have departed (at least ostensibly) from the Massoretic text in only about fifteen cases. They have, however, given in the margin readings from the Versions in about two hundred more. The majority of these readings should be in the text, and a large number of others (at least as many more) ought also to have been noticed. I shall have occasion to examine this question more fully elsewhere, so will not say more about it now. The position of the American Company in this respect is unfortunate, and no adequate explanation has yet been offered for it.

One suggestion of the Americans is, on the other hand, worthy of hearty endorsement, viz., "to substitute the Divine name 'Jehovah'

wherever it occurs in the Hebrew text for the 'LORD' and 'GOD.'" The name is of course as truly a proper name as Abraham or Jeremiah, and should be treated as such. It was originally pronounced Yahweh, as scarcely any one doubts now, and if that form could be introduced, it would perhaps be as well. But the erroneous vowelings of Jehovah need not prevent our use of it (as the form already established in English) any more than our departure from the true Hebrew pronunciation should make us give up Jeroboam or Ezechiel, or change them to Yaroveam and Yechezkiel. A particularly unfortunate example of the adherence to AV. is Exod. v., 1-3, where Moses is made to say to Pharaoh "Thus saith the LORD," and Pharaoh asks "Who is the LORD . . . ? I know not the LORD," and Moses again asks to go and sacrifice "unto the LORD our God." It is quite evident that Pharaoh could never have asked any question of this kind unless God had been called by a name hitherto unknown to him. The infelicity is made more conspicuous by the following chapter, where we have (VI., 2-9) "And God spake unto Moses, and said unto him, I am JEHOVAH; and I appeared unto Abraham . . . as God Almighty, but by my name JEHOVAH I was not known to them," and so through the paragraph.

A second suggestion of the American Committee will also receive general approval: "Substitute Sheol, wherever it occurs in the Hebrew text, for the renderings 'the grave,' 'the pit' and 'hell,' and omit these renderings from the margin." It would seem to be conservatism pure and simple which prevented the adoption of this suggestion. The actual procedure was to put Sheol sometimes in the margin and sometimes in the text. The question naturally arises, however, why a new word should be introduced, when the "Hades" of the New Testament was already becoming familiar and conveys substantially the same idea—exactly the same idea, I think we are warranted in saying.

The other suggestions of the American Company are not very significant. They look towards the removal of archaisms largely, and where this is so, they are of course to be commended. No one supposes that the Old Testament writers sought unfamiliar words, and the translator should not be above (?) the original in this respect. Why the Committee should object to *entreated well*, *raiment*, *excellency*, *plenteous*, and a number of others, is difficult to conjecture. On the other hand, one wonders what the English Company were thinking of where they changed "Lest their adversaries behave themselves strangely" of the AV. to "Lest their adversaries should *misdeem*" (Deut. XXXII., 27). *Misdeem* certainly cannot be called a word in current use, and it looks as if the Revisers chose it for its archaistic

sound. The Americans are certainly right in their suggestion to substitute for it "judge amiss." So they are in their correction of Josh. XXII., 22, and Ps. L., 1. The phrase used is the same in both verses—*El Elohim Yahweh*. In Ps. L., 1, the RV. has "God, *even* God the LORD." In Joshua the phrase is repeated, and the RV. translates "The LORD the God of gods, the LORD the God of gods." The Revisers are therefore inconsistent, for one thing. Of their two renderings, the one in the Psalm is the better, the one in Joshua certainly erroneous (in the ambiguity of *El Elohim* the author would have chosen some other form—as *Elohe Elohim*—to express "God of gods"). Better than either is the American "The Mighty One, God, Jehovah." The Americans, however, are not themselves thoroughly consistent. They would insist upon the literal translation "terror of God" (Gen. XXXV., 5), and "prince of God" (Gen. XXIII., 6), but have no remark when "voices of God" is rendered "mighty thunderings" (Exod. IX., 28).

One or two other cases of inconsistency force themselves upon the reader. Where the two forms Mehujael and Mehijael occur quite near each other, they are reproduced (properly) in the single form Mehujael (Gen. IV., 18). In Gen. XXXII., 30, 31, we find Penuel and Peniel as the name of the same place, a case of exactly the same sort as the preceding. The difference is here retained in the English. In Judg. V., 12, we read "lead thy captivity captive," and in 2 Chron. XXVIII., 17, "and carried away captives." The verb and noun are the same in both passages, and the latter rendering correct. The other has confused the English reader long enough. Not quite similar is the recurrence of the phrase which is rendered in one instance (Lev. XXIV., 11), "blasphemed the Name," and later (verse 16) "when he blasphemeth the name of the Lord." The article is present in the former, but absent in the latter; so it is probable that *Yehowah* has been omitted by accident or intention. This is one of many examples which show that even the most conservative translators are obliged to amend the Massoretic text.

A query is suggested now and then. Is it good English to say "And Abel *he* also brought" (Gen. IV., 4), or "Which of all us?" (2 Kgs. IX., 5) or "despite *of* the multitude of thy sorceries?" Is not *consecrate* a better word than *sanctify*, especially where property is spoken of as dedicated to God? In Isaiah (XLVII., 11) we read, "There shall evil come upon thee, thou shalt not know the dawning thereof." The question is, what this means. Is it what the AV. understands, "thou shalt not know from whence it riseth?" If so, it would be better not to change the translation. But if it means (what is most naturally conveyed by the Hebrew) "which shall be like a

night without dawn," it would be clearer to translate "thou shalt not know the dawn *of its night*." The choice of the word meal-offering has been commented upon by nearly all who have written on the Revision. *Generations for Toledhoth* does not convey the right impression; *genealogies* is nearer. In the recent discussions concerning the higher life, the word perfect has been the source of a good deal of confusion, and it would be better to have an unambiguous word for the Hebrew *tamim* (or *tam*). It seems to mean a *man of integrity*, a *well-rounded* man, as we might say. In Gen. VI., 9, the Revisers retain *perfect*, with *blameless* in the margin. In Job I., 1, they have *perfect* without note, but in Gen. XXV., 27, Jacob is only a *plain* man, with "*quiet or harmless*" in the margin. Gen. XLIII., 12 retains *oversight* from the AV. Would not *mistake* be more exactly the equivalent of *mishgeh*? In Exod. XII., 3, we have *lamb*, with the margin "or *kid*." Would it not be clearer to say in the margin, "the Hebrew word means either *lamb* or *kid*?" Is it a real improvement to change "nor the likeness of any *thing*" (AV.) into "nor the likeness of any *form*" (Exod. XX., 4)? In Deut. III., 10, and elsewhere, we have the word *Mishor* translated *plain* (marg. "or *table land*"). It really seems to be a proper name as truly as *Arabah*, which the Revisers have restored to us. Isa. XLIX., 21 seems a particularly unfortunate case of retention of the old translation. Zion is made to ask, "Who hath begotten me these?" What she really asks is, "Who hath borne me these?" And so the Revisers give in the margin. To be sure of the correctness of the latter rendering, one has only to reflect on the situation. Zion is a *bereaved* mother, mourning over the loss of her children, when suddenly she sees flocks of little ones returning to her as to their mother. The question she asks can only be the one in the margin of the verse. The Hebrew also, though it would possibly bear the other interpretation, far more naturally suggests this.

In a number of other cases, the text and margin should evidently change places. But we have, perhaps, been finding fault long enough, a thing proverbially easy to do.

Let us notice now a few cases of distinct improvement. I am disposed to reckon first among these the references to the Versions. If a translation is to give the reader some such view as is enjoyed by the student of the original, such references are necessary. For the conscientious student of the original will be careful to consult the Versions at every step. Another class of references throws considerable light upon the text,—where various readings from parallel passages are given, as Reuel, in one place, is accompanied by a reference to the form Deuel, into which it has been corrupted elsewhere.

The data in Samuel and Kings are often set by the side of those in Chronicles. The results of this comparison may be called in a certain sense negative, to be sure; but certainly the facts should be candidly set before the reader of the translation, as they are so patent to the student of the original. On this ground, we may also commend the endeavor to point out the difference in the Hebrew where the English word is the same. For example, in the account of the Exodus, Moses' rod becomes a *nachash* in one passage (Exod. IV., 3), and a *tannin* in another (VII., 9). Both are rendered *serpent*; but the Revisers point out in the margin, the difference. Similarly, two different words describe the hardening of Pharaoh's heart—*chizzeq* and *hikbidh*; and the margin points out which one is used. Such facts may or may not show that the author had two accounts before him, which he wrought into one narrative. Probably the Revisers themselves would differ on this point. But whatever the inference, the facts themselves should be in possession of all readers, or at least within their reach.

Among the improvements in translation, the following are perhaps fair examples. The *plain* of Moreh has disappeared, and instead we have the correct *oak* of Moreh (Gen. XII., 6), and so of several similar names. The *South* now appears as a proper name when it renders *Negebh* (Gen. XII., 9, and elsewhere). In Gen. XXII., 1, "God did *prove* Abraham" (instead of *tempt*). Exod. XXV., 5, makes *seal-skins* a part of the material for the Tabernacle, with the alternative *porpoise-skins* in the margin. Whatever the exact animal understood by the Hebrews, it was certainly more like a seal or a porpoise than a badger. In the description of the Tabernacle, the distinction is now made between the *Mishkan* and the *Ohel*. In Deut. II., 23, we used to be puzzled by *Azzah*; the RV. gives us the name *Gaza*, in harmony with the other passages where the same occurs. In a number of passages the new rendering is more vivid than the old. In Gen. XXIII., 15, according to the AV. Ephron simply states the price of his field, in a matter of fact way. In the RV. he says: "My lord, hearken unto me: a piece of land worth four hundred shekels of silver, what is that betwixt me and thee?" Leah no longer names her son *a troop*, but *Fortunate* (Gen. XXX., 11). "Laban *felt* all about the tent" is more descriptive than "Laban *searched* all the tent" (Gen. XXXI., 34). "The king's daughter within *the palace* is all glorious" takes the place of the familiar "The king's daughter is all glorious within," and gives the meaning of the Hebrew (Ps. XLV., 13). Something of a surprise to many readers is the new translation of Ps. LXVIII., 11,

"The Lord giveth the word;
The women that publish the tidings are a great host."

It is difficult to see how any other rendering could be given to *m'bas-seroth*. *Strong drink* is now a *brawler* (Prov. XX., 1), and "He that maketh many friends doeth it to his own destruction" (Prov. XVIII., 24). "I cannot away with iniquity and the solemn meeting" (Isa. I., 12) brings out the point of the prophet's address more clearly than the old translation, which is remanded to the margin. The enigmatical question, "Should not a people seek unto their God, *for the living to the dead?*" becomes comparatively clear in the form "Should not a people seek unto their God? On behalf of the living should they seek unto the dead?" (Isa. VIII., 19). It is still a question whether the text has not suffered in transmission. "The land shadowing with wings" is now "the land of the *rustling* of wings," to the manifest improvement of the sense (Isa. XVIII., 1). Although *satyrs* are still retained (Isa. XIII., 21), the *owls* have become *ostriches*; "the wild beasts of the islands" are now "wolves" (Would not *hyenas* be still better, as the desert dwellers are intended?), and the *dragons* are *jackals*; the *bittern* has given place to the *porcupine* (Isa. XIV., 23). The *screech owl* is replaced by the *night-monster*, with the Hebrew word *Lilith* in the margin. In later Hebrew literature *Lilith* is the *Ghoul* of the Arabs. The Revisers seem not unwilling to carry back the fable to biblical times. In the same chapter (Isa. XXXIV.) we have further, according to AV., the *cormorant*, the *great owl* and the *vulture*; RV. gives us the *pelican*, the *arrowsnake* and the *kite*. In the obscurity which necessarily attaches to so many names of animals, all we can say is that the probabilities are in favor of the Revision, amounting in the case of the jackals and ostriches almost to a certainty. Isa. XLVI., 1, is much improved by slight changes; "Bel boweth down, Nebo stoopeth; their idols *are* [AV., *were*] upon the beasts . . . the things that ye carried about are made a load, a burden [AV., "Your carriages were heavy loaden, they are a burden"] to the weary *beast*." The improvement might be continued by the omission of the last word. A wholly new translation, on the other hand, is Isa., LIX., 19 b, "for he shall come as a rushing stream which the breath of the LORD driveth," much to the improvement of the passage as a whole, though we lose a favorite quotation ("when the enemy shall come in like a flood," etc.), which is retained substantially in the margin. Isa. LXV., 11, is also much improved,—“that prepare a table for Fortune, and that fill up mingled wine to destiny.” The obsolete "all-to" has disappeared, *leasing* is now plain lying (or lies, Ps. v., 6), *prevent* is no longer used in the sense of "opposing" (Ps. XVIII., 18), though it is retained in the equally obsolete sense of "coming to meet" (or "anticipating," Ps. XXI., 3; CXIX., 147, 148, "I prevented the dawning of

the morning," "Mine eyes prevented the night watches"), and this is an inconsistency and a blemish.

These examples establish the real superiority of the RV. This superiority is enough to cause its general adoption, but not enough to put it on a level with the work of the New Testament Company.

THE SUNDAY SCHOOL LESSONS.

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As these articles concerning the Sunday School lessons make use of the Assyrian inscriptions and like sources of information, a word of caution as to the use of such materials will be in place. Assyrian grammar and lexicography, are, of course, both incomplete. The inscriptions themselves are often fragmentary. Fresh discoveries will change the conclusions now reached, in many important points. It would be foolish to use these discoveries without recognizing the existence of these elements of uncertainty. It would be especially foolish in questions where we ourselves are likely to be so much influenced by prejudice, as in the question whether the Assyrian records confirm the biblical record, or the contrary. On these points, the little work of Professor Francis Brown, *Assyriology, its Use and Abuse in Old Testament Study*, published this year by Charles Scribner's Sons, is worthy of careful study.

The liability to mistake is, of course, increased in the case of those who, like the present writer, have only a limited apparatus, and depend largely on translations made by others. I should be sorry to claim for my work any other grounds of acceptance than those which properly belong to it. But I intend to confine myself to statements which can be tested by the evidence, both by those who are experts in these matters, and by those who are not; and I hope that most of my statements will endure testing, and that all of them will be worth testing.

OCTOBER 11. THE FAMINE IN SAMARIA (2 Kgs. VII., 1-17).

From 2 Kgs. VI., 24, it appears that Benhadad was now king of Damascus, if this was Benhadad the predecessor of Hazael, Jehoram was king of Israel; if it was Benhadad the son of Hazael, the king of Israel was Jehoahaz or Jehoash, the son or the grandson of Jehu. The circumstances agree very closely with those of the later Benhadad (see 2 Kgs. XIII., especially verses 3, 7, 24, etc.); but on the whole,

there is no sufficient reason for rejecting the presumption that the events are narrated mainly in the order in which they occurred, and that they therefore belong to the reign of Jehoram. Considerations mentioned in the article in the *STUDENT* for September limit this date to the 11th year of Jehoram, or a little earlier.

In the coalition against Shalmanezzer, described in that article, were the Damascus Syrians, many Hittite kingdoms, Israel, and "men of the country of the Egyptians" (Kurkh Monolith, II., 90-95).¹ We found that Shalmanezzer claims to have gained victories over this coalition in the year before Jehoram came to the throne, and in the 4th, the 5th and the 8th years of Jehoram, and over Hazael of Damascus at several later dates. We do not know whether the Israelites and Egyptians remained in the coalition after the first of these dates, since they are not explicitly mentioned in the accounts of the subsequent campaigns. In general (and only in general), it seems to have been true that the peoples composing the coalition became united whenever danger from Assyria was imminent, and made war on one another during the intervals when the arms of Shalmanezzer were elsewhere employed.

During one or more of these intervals occurred the events of the lesson, and of the preceding chapters. Benhadad had carried on a predatory warfare against Israel for several years (2 Kgs. V., 2; VI., 8-10, etc.). The distress thus occasioned amounted to a famine, in certain localities. In Shunem, for example, there was a famine for seven years (2 Kgs. VIII., 1, 2, 3), produced by some other cause than the total unproductiveness of the soil (2 Kgs. VIII., 6). The help granted to Israel through Jehovah's prophet had at length induced Benhadad to give up the making of raids; but he made an invasion instead, and besieged Samaria. It is evident that his Hittite and Egyptian allies were not with him in this war; indeed, he had reason to fear that they might arm against him (2 Kgs. VII., 6). It is not against 32 allied kings, as in the days of Ahab, that Israel has to contend, but, so far as appears, against the king of Damascus only, but on the other hand, Israel is weaker now than then, and seems relatively weaker, even as compared with her less formidable adversary. She had probably suffered, directly or indirectly, along with the neighboring countries, from the repeated invasions of Shalmanezzer; while her recent subject, Mesha, the Moabite, remained in a condition of revolt and of hostility, Judah was her natural ally, as against the Syrians, but Judah was just

¹ For an explanation of this and other references to inscriptive sources, see note in the *STUDENT* for September, 1886, p. 26.

now prostrated by the successful revolt of Edom and Libnah, by the incursion of the Philistines and Arabians, by the repeated massacres of her men of royal blood, by the retributive sickness of her fratricide king, and more than all by the lack of confidence, on the part of his subjects, in his apostate administration. Benhadad had evidently chosen a favorable time for asserting his own interests, as against those of his neighbors and allies.

The historical setting of the passage especially emphasizes two of its lessons. First, Jehovah has wonderful resources, both natural and supernatural, for rescuing his people when they seem to be in hopeless extremities. Secondly, when we have an opportunity to stop the succession of evil, it is dangerous to neglect it. When Ahab had Benhadad in his power, some 14 years previous to this siege, he should not have let him escape without guarantees which would have prevented these later invasions. It was criminal in him, and is criminal in us, to neglect such an opportunity.

OCTOBER 18. JEHU'S FALSE ZEAL (2 Kgs. x., 15-31).

Not long after Benhadad's retreat from Samaria, Hazael murdered him and became his successor (2 Kgs. VIII., 7-15). Not far from the same time, probably, the Shunamite woman returned from Philistia (2 Kgs. VIII., 3-6). Just at the close of the 11th year of Jehoram, so that the date is sometimes counted to this year and sometimes to the next, Jehoram of Judah died, and was succeeded by Ahaziah (2 Kgs. VIII., 25; IX., 29; 2 Chron. XXI., 19). He and Jehoram of Israel formed an alliance against Syria. The fact that they were in possession of Ramoth Gilead (2 Kgs. VIII., 28, 29; IX., 1-14) shows that successes had been gained for Israel; for even after Ahab's victories, the Syrians had occupied this place (1 Kgs. XXII., 3).

The situation was full of menace to the worshipers of Jehovah. Ahaziah was a declared adherent of Baal, and Jehoram evidently favored Baal, though he maintained the religion of the calves as the state religion. Jezebel and Athaliah were powerful in the two kingdoms. The alliance against Syria was being crowned with success, and was giving prestige to the two kings. A little time, and the persecutions of the Baalite party might be renewed more fiercely than ever. The illness of Jehoram gave opportunity for an uprising which might avert these threatened calamities. The situation itself accounts for the fact that the king of Judah and his relatives, and the prophets of Baal, shared the fate of Jehoram and Jezebel. Our lesson is entitled "Jehu's false zeal." We have no interest in defending him, except so far as the LORD approved his conduct (2 Kgs. x., 30); but the question

is by no means one-sided against him. The adherents of Baal had done what they could to deserve their fate. Whether Jehu was justified in inflicting it depends on the question whether it was necessary for the protection of others. At all events, his zeal was false, in that he himself was not true (2 Kgs. x., 29, 31).

The Assyrian inscriptions give us the fact, not recorded in the Bible, that Jehu, at the very outset of his reign, in the year when he killed Jehoram (the following year being counted his first year), acknowledged himself the tributary of the king of Assyria, who, that year, according to his own account of the matter, signally defeated Hazael. A quite full account of the victory over Hazael is given in the Bull Inscription of W. A. I. (Vol. III., p. 5), closing with the statement that, "in those days," Shalmanezar received the tribute of Tyre, Zidon, and of "Jehu, son of Omri." An abridgment of this account is found on the Black Obelisk, without the mention of Jehu. The second epigraph of this obelisk, however, is thus translated by Geo. Smith:

"Tribute of Jehu, son of Omri, silver, gold, bowls of gold, cups of gold, bottles of gold, vessels of gold, maces, royal utensils, rods of wood I received of him" (*Chronology*, p. 114).

OCTOBER 25. THE TEMPLE REPAIRED (2 Kgs. XII., 1-15).

Twenty-nine years intervened between the revolution under Jehu and the repairing of the Temple in the 23d year of Joash. The scene now changes from Samaria to Jerusalem. During 28 of the 29 years, Jehu had reigned over Israel. It looks as if Joash were stirred up to his duty by the fact that his neighbor king had just died.

Immediately upon the accession of Jehu, Athaliah seized the government in Judah. Though a devoted worshiper of Baal, she was evidently compelled to recognize the religion of Jehovah as the state religion. From the outset, Israel under Jehu was threatened by Hazael, who ultimately inflicted great damage (2 Kgs. x., 32, 33). Meshah, in the Moabite stone, claims to have made conquests very like those here attributed to Hazael. In the earlier years of his reign, however, Jehu was probably more or less protected from Hazael, by his liege lord Shalmanezar, who, in the 3d year of Jehu, made one more victorious campaign against Damascus, and received tribute from the Phœnician cities. At the close of the 6th year of Jehu, Joash succeeded Athaliah in Jerusalem.

The Black Obelisk brings the history of Shalmanezar up to his 31st year, which was the 13th of Jehu, and the 7th of Joash. The As-

syrian Eponym Canon¹ assigns the four following years either to him or to another king of the same name, and continues with the lists for the reigns of Samas Rimmon (Samsi-Vul) and Rimmon Nirari (Vul-Nirari). Various inscriptions mention these kings as respectively the son and the grandson of Shalmanezer.²

They both claim to have had dominion to the Mediterranean coast. Samas Rimmon says that he began his reign by quelling a formidable revolt in Mesopotamia, headed by Assur-Dayin, son of Shalmanezer, and begun in the reign of Shalmanezer. Some Assyriologists have held that this revolt filled a period of many years between the 31st of Shalmanezer and the 1st of Samas Rimmon, and that, for some reason, the eponyms for these years are not found in the Assyrian Canon, but that there is a gap in the canon at this point. See Smith's *Chronology*, p. 73. On the supposition that there was no such interval, but that the canon is continuous, the 1st year of Samas Rimmon was the 18th of Jehu, and 12th of Joash. Two years later, the Assyrian king says that he marched his armies to the sea of the setting sun. To his later years, one copy of the canon attributes expeditions to Babylonia. On the supposition we are now making as to the synchronism, this would remove the pressure of the Assyrian power from Hazael, leaving him free at this date, to prosecute his plans against Israel.

There is little, therefore, in the external history, to throw light on the subject of the repairing of the Temple by Joash.

¹ This Canon is a list of the *Eponyms*, the public officers by whose names the years were designated. The most complete copy is on a small tablet, figured in the *Western Asiatic Inscriptions*. It is written in six columns, three on each side, with from 45 to 51 names in a column. The fifth column closes with the accession of Esar Haddon, B. C. 681. Many parts of the writing are erased, but the lines can generally be traced, even where the writing is obliterated. Six other fragmentary copies are known to exist. Generally speaking, there is a decided similarity between the copies, though some of them contain lists of titles and of events, as well as of eponyms. Friedrich Delitzsch, in German, and George Smith, in English, have written on this subject. Smith's work, *The Assyrian Canon*, published by Samuel Bagster & Sons (cited in these articles as Smith's *Chronology*), is very full and thorough, though it fails to give needed information on some points. It happens that the seven copies of the Canon, taken together, give a substantially complete list of eponyms, to the number of about 200, extending back from the later years of Assurbanipal, say 647 B. C.

² The text of the monolith of Samas Rimmon is in W. A. I., Vol. I., pp. 29-34. There is a translation of it in *Records of the Past*, Vol. I. Sayce says that it "is engraved upon an obelisk found in the south-east palace of Nimrud, the ancient Calah, and now in the British Museum. It is written in archaic characters, which differ greatly from those ordinarily met with on the Assyrian monuments. They are more picturesque than the latter, and were therefore sometimes preferred for the same reason that makes us occasionally adopt the old black-letter type.

In W. A. I., Vol. I., p. 35, are some inscriptions of Rimmon Nirari. One of these is translated in part in Smith's *Chronology*, p. 115. Another, consisting of 27 lines, is translated by Sayce, in *Rec. of Past*, Vol. I. Parts of this have been published by Layard and by Bonomi. Sayce describes it as "found upon a pavement slab from Nimrud, which was discovered at the edge of the mound between the north-west and south-west palaces."

On pages 82, 77 and 205, Smith mentions other fragments concerning these two kings. These especially speak of them as the son and the grandson of Shalmanezer.

NOVEMBER 1. DEATH OF ELISHA (2 Kgs. XIII., 14-25).

The death of Elisha is dated by the fact that it occurred after Jehoash of Israel became king. It was probably soon after, since this accession was more than 60 years after Elisha's prophetic career began. It was therefore some 14 years, or a little more, after the events of the last lesson. The repairing of the Temple was in the 23d year of Joash, the 1st of Jehoahaz. Two years later, on the supposition that this part of the Assyrian Canon is continuous, Rimmon Nirari, the successor of Samas Rimmon, began his reign of 29 years. Later, Jehoiada, the high-priest, died, Joash behaved badly, and Hazael of Syria made a substantially complete conquest of Judah, Israel, and Philistia (2 Kgs. XII.; XIII.). In the 37th year of Joash, Jehoash of Israel began to reign along with his father, though the 16 years of his reign are counted, not from this date, but from the close of his father's 17th year, which was either two or three years later. The death of Elisha took place after the accession of Jehoash, either shortly before or shortly after the death of Jehoahaz. About the same time, Hazael died, and was succeeded by his son Benhadad. Joash of Judah, after a time of illness and helplessness, was removed by a violent death, the year following the death of Jehoahaz. It would be difficult to imagine a condition of things more hopeless, from the point of view of a worshiper of Jehovah in Northern Israel, than that which existed when Elisha made these encouraging promises to Jehoash.

According to the extract given by Smith, on page 115, Rimmon Nirari claims to have received "taxes and tribute"

"From over the river Euphrates, Syria, and Phœnicia, the whole of it,
Tyre, Zidon, Omri, Edom and Philistia,
To over against the great sea of the setting sun."

He declares that he besieged Mariha, King of Syria, in his royal city Damascus, until he submitted, paying 2300 talents of silver, 20 talents of gold, and a vast value in other kinds of tribute. If the Assyrian Canon is here continuous, and if this expedition occurred after the middle of Rimmon Nirari's reign, it may explain the means which Jehovah employed to weaken the Syrians and enable Jehoash to beat them. On these suppositions, Mariha may have been either Benhadad or Benhadad's successor. The enormous exactions made from him by Rimmon Nirari are such as might well have been met by the son of the man who had enriched himself with the plunder of the Temple at Jerusalem (2 Kgs. XII., 18). From the times of Shalmanezzer, apparently, most of the Palestinian countries, excepting Judah, were tributary to Assyria, up to the days of Jeroboam II. and Uzziah.

The next Sunday School lesson from the Book of Kings is from the history of King Hezekiah. From the accession of Jehu to that of Hezekiah, by the most natural interpretation of the numbers given in the Book of Kings, was an interval of 169 years. By supposing a co-reign of 11 years of Jeroboam II. with his father Jehoash, the received chronology shortens the interval to 158 years. But the Assyrian Eponym list for this period contains but 118 names. Many scholars hold that the biblical numerals for this period are either corrupt, or must be so interpreted as to reduce the interval to the 118 years. There is no space here to discuss this question. Fresh evidence may some time be discovered which will decisively settle it. As the evidence now stands, I am compelled to hold that the compilers or the copyists of the Assyrian Canon, either by design or by accident, omitted 51 years, perhaps in a single block, from their list. On the supposition that such an omission was made, at some date after the 29 years of Rimmon Nirari, the order of the events now under consideration was somewhat as follows: Amaziah succeeded Joash in Judah. His 1st year was the 2d of Jehoash of Israel, and the 17th of Rimmon Nirari (2 Kgs. XIV., 1). Both Israel and Judah were at the time in virtual subjection to Syria. But Rimmon Nirari attacked Syria. Benhadad being thus weakened, Jehoash gained victory after victory over him. Amaziah aroused himself, and made successful war in Edom. This was followed by a war between Judah and Israel, which left Judah at the mercy of her enemy. Soon after, Jehoash died, and was succeeded by Jeroboam, whose first year was the 16th of Jehoash, the 15th of Amaziah, and the second year after the death of Rimmon Nirari (2 Kgs. XIV., 23). Through the victory gained by his father, Jeroboam was practically master of Judah, as well as of Israel. Amaziah lived 15 years longer, died by conspiracy, and left Judah for 11 years without a king. Meanwhile Jeroboam achieved greater successes than had been achieved by any former king of Israel since David. He was evidently wise enough to maintain his prestige in Judah. He protected the interests of both kingdoms. He restored the coast of Israel, from Hamath to the eastern arm of the Red Sea, including Damascus within his border (2 Kgs. XIV., 25, 28). The borders which he established resembled those of Solomon's kingdom, and also those of the anti-Assyrian coalition of Ahab's time. In his 27th year, Uzziah was made king of Judah. The good understanding between the kingdoms continued, and was kept up during the interregnum of 22 years that followed Jeroboam's death. So far as appears, this period of practical union between the two kingdoms, and of growing prosperity, covered 60 years or more, from the accession of Jero-

boam. As the result of it, Uzziah's kingdom presents to us an aspect of greatness and prosperity in striking contrast with the low estate of his predecessors.

For this period, the Assyrian records are silent, except that the Canon mentions a king, Shalmanezar III., whose reign lasted 10 years. The successes of Jeroboam indicate that the times must have been extremely inglorious for the Assyrians. Something similar is indicated by the general character of the Assyrian records, so far as we have them. The last inscriptions which we examined represented the Assyrian king as supreme in the regions of Syria, northern Israel and the Mediterranean coast, receiving fixed tribute and taxes, and easily putting down all who dared to rise in revolt. The inscriptions next later find Assyria engaged in a most desperate series of struggles to gain possession of these very regions. It is evident that there had been an interval between the two, and an interval marked by Assyrian reverses. Within this interval, probably, occurred the preaching of the prophet Jonah, with which we are concerned in the next two lessons. After this interval, the Assyrian materials for the history are abundant. From 772 B. C., the date of the accession of Assur Daan III., the dates of the Assyrian Canon are confirmed by the eclipse of the sun, 763 B. C., in his 10th year, and by abundant evidences from other sources.

STUDIES IN ARCHÆOLOGY AND COMPARATIVE RELIGION.

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X.

PAGAN LITERATURE IN RELATION TO PAGAN FAITH.

How far the sacred literature of paganism lays claim to a divine revelation, or what may be equivalent to that, and so to have authority over the faith of its devotees, is a question which seems next to require attention.

REPRESENTATIVE INSTANCES.

As representative in the best way on this point I may place together three great religions; those of the Iranians or Zoroastrians, the Brahmans and the Buddhists. These three religions are thought to be traceable to one source. We believe, indeed, that all historical religions were originally one; yet in the case of all save one, which is our own, the line of descent, as we follow it up into prehistoric times, fails us long before we come to the point where it branched away from the original one, or perhaps even the nearest to it of the derived ones. It is because of resemblances and analogies in all these religions amongst themselves, that, as in the case of the great variety of cultivated languages used in various parts of the world, we claim a warrant for regarding them all as growths, however wild and uncome-ly, from a single root. Some of them, however, are related amongst themselves in such a way as to justify the conclusion that they are themselves offshoots from some one derived stock, common to them all. While noting this in the case of the three religions just named, it may be well to recall somewhat of the familiar history, alike of the religions themselves, and of the languages in which their literature has been preserved.

The clue to the true ancestry of the Brahman, the Buddhist, and the Zoroastrian religions was furnished at the time when the Sanskrit language and its literatures were introduced to the scholars of Europe, now only a little more than one hundred years ago. It was in the year 1784 that a society, called the Asiatic Society, was formed in Calcutta. Connected with the work done by it, or under its auspices, are the names of Sir William Jones, our own Carey, Colebrooke, Wilkins, Foster, and others. Its object was the promotion of the study of Sanskrit, the ancient language of India, and of the immense litera-

ture preserved in it, and in the kindred languages of the far East. German and English scholars took the matter up. Soon after the opening of the present century what is called Comparative Philology had its birth in the labors of Bopp, Schlegel, Rosen, Burnouf, Colebrooke, Wilson, and others. The surprising discovery was made that Sanskrit, Zend—the language of the Zendavesta,—Greek, Latin, German, Gothic, English, Scandinavian, Slavonic, French, Spanish, Italian,—that all these languages, so distinct in many ways, and others kindred with them, were in fact one great family of human speech, to which was given the name Indo-European.

That, in the light of this discovery, great interest should be found in the study of the literatures preserved in the oldest forms of this common tongue, is what one might expect. As these enthusiastic explorers went on in their research, they found, at last, the fountain-head of all these branching streams—some coursing east and south, others west and north, and covering as with a net-work so much of the inhabited globe—they found it in the language of a most interesting people living away back in prehistoric times, on the northern slope of the Himalaya mountains, earlier still, perhaps, in mountainous Armenia, near the Caspian sea. In the Sanskrit books this people bore the name of Aryans, a name of honor. From this people, and the speech they used, in their world-wide migrations have sprung all those whom I just named. About the time what was probably the first of these migrations occurred,—southward into the valley of the Indus,—the oldest of the Vedas, the Rig-Veda, was produced, some part of it, apparently, belonging to a yet earlier date. This was a collection of hymns to the nature-gods. Out of it grew three others—the Yajush, the Sama, and the Atharvan. These Vedas became in time the original sacred books of the Zoroastrians, the Brahmans and the Buddhists.

A QUESTION OF PRIORITY.

A question arises, here, which seems at present incapable of positive settlement, namely, Which of these three religions is to be regarded as justifying the claim of priority, in point of time? As respects two of the three, Brahmanism and Buddhism, there is less of difficulty. The former was undoubtedly the system founded upon the old Vedic faith, involving the oppressive institutions of caste, and all that complication of deities, rituals, temples, and various forms of "bodily exercise" which "profited" the Hindoo devotee as little as any similar ones ever did Jew or Christian. Against these Buddhism was to some extent a revolt; yet the amount of this seems to have been overestimated. The latest results of inquiry appear to be summed up in this

remark of Dr. Oldenberg, quoted by Kuenen: "We can understand how in our times the Buddha should have had the *role* assigned to him of a social reformer who broke the oppressive chains of caste and won a place for the poor and humble in the spiritual kingdom which he founded. But if any one would really sketch the work of Buddha, he must, for truth's sake, distinctly deny that the glory of any such deed, under whatever form it may be conceived, really belongs to him." What appears to be true is that, as may become evident in subsequent studies of our general theme, many of the minute and exacting observances of Brahmanism were by the Buddha rejected as worthless, the Brahman pantheism carried so far as to repudiate the Brahman incarnations and forsake the Brahman temples; and the idea of contemplative asceticism developed in the form of mendicancy and monastic seclusion, so as to make these the leading elements of Buddhistic religion. Some writers doubt if Buddhism ever really sprang *out of* Brahmanism, or was a movement of reform in any proper sense of the word. It is claimed to have been rather a sort of protesting element in Brahmanism itself from the first,—a sort of parallel development, taking new directions and becoming more pronounced under the leadership of Sakya-Muni, the Buddha, or the Enlightened.

Into the question of the relation of the religion of Zoroaster to the two so far named we cannot here enter. The date of this great teacher, even if he ever was more than a mythical person, is still in doubt. There are features in his religion, especially its monotheism, which seem to show that while the movement based upon the old Vedic faith, which eventuated in Buddhism, took one direction, we have in Zoroastrianism still another, which refused recognition even of the nature-gods, clung to the original faith as to the nature of deity, at the same time repudiating the Brahmanic system as a whole. Further inquiry may some time show that the historical fact in the case is somewhat to this effect.

INSPIRED OR UNINSPIRED.

But then, if we regard these religions as all alike originating in one and the same ancient Aryan cult, what shall be said of those Vedic books which now in some degree represent that primitive faith out of which they all three branched forth? In what sense are they "sacred books?" I find it stated upon what I suppose to be good authority—that of Mr. Spence Hardy, in his "Legends of the Buddhists," published in 1866—that the authors of the Vedas do not, themselves, make any claim to inspiration. Great things are asserted, alike of them and of their authors, the rishis, or bards, by the Brahmins especially, with

a view to give to the writings themselves a mystic and supernatural property, such as that the very knowledge of them is like becoming possessed of some divine quality. Mr. Spence Hardy, upon the other hand, quotes from them, somewhat at large, passages in which the rishis, or bards, speak of the hymns as simply their own production, with no allusion whatever to any assumed supernatural origin. Then the substance of them is hardly of a nature to imply any such origin. They make no pretence to any discoveries or revelations of superhuman things. They are hymns and prayers, or else ritualistic directions to be followed in the offerings to the nature-gods. And they deal with what to the people using them were very ordinary matters. These Aryans of the mountains had, at the time of their composition, descended into the fertile, sunlit valley of the Indus. They were driving before them the barbarian aborigines, and taking possession of their lands and cattle. Says the writer I have named, after making numerous quotations from the Vedas :

“As we read these extracts, the impression is made upon our minds that they are very like the revel-songs of some band of moss-troopers, gone forth to levy black-mail ; and perhaps this thought is not very far from the truth. As the Aryans descended from the mighty hills where they must for some time have lingered, and spread desolation in the plains below, nothing could be more natural than many of the sentiments and wishes here expressed. They were a young nation, full of life and hope, migrating to another land that they might seek a richer inheritance than that of their fathers, and were opposed in their progress by powerful enemies. The rishis were undoubtedly, in some cases at least, warriors as well as makers of songs ; the hand red with blood might mix the intoxicating soma ; and we can imagine some of their hymns sung by the whole clan immediately previous to an attack upon the *Dasyas* [aboriginal tribes of the Indus region], rich in flocks and herds, or after some successful foray, when the low of the stolen kine would mingle with the voice of praise to the power that had given them their prey. We have here more than enough to convince us that the framers of the Vedas were ordinary men, making no pretensions to the wonderful powers with which they have been invested by the Brahmins.”

Prof. Max Mueller, I think, attributes both to the Vedic hymns and to their authors a higher quality than is here implied. He seems to be influenced by his favorite theories as to the origin of religion in attributing to these productions more of the character of a designed expression of the religious ideas of a primitive people, amongst whom these ideas had grown up through their contact with nature. There is something of this, no doubt, in the hymns, but the hymns themselves appear to claim no element of the supernatural in their own origin, nor do their authors appear to have had any other thought than that of voicing the sentiment of the special occasion, whether in praise or prayer.

The books of the Brahmins, like the Upanishads, or the Sacred Laws of Apastamba and Gautama, are, as one may say, doctrinal expositions of the Vedic hymns, especially the two oldest Vedic

books, the Rig-Veda and the Sama-Veda, or they are made up of rituals, or of those intensely and ridiculously minute and burdensome laws, imposed by the priesthood, regulating caste, and prescribing rules to follow in even the most commonplace and indifferent actions of life. They make no other pretense to inspiration than as the Brahmans always claimed, as being the peculiar favorites of Deity, to have special knowledge of divine things, and absolute authority. They appeal, however, to the Vedas as the really divine books, and make it their chief business to glorify and expound these. The Buddhist books are made up, chiefly, of what are asserted as the teachings of Buddha, given to his immediate disciples and preserved by tradition until, after some time, collected in books. Buddha himself, of course, is viewed as a supernatural person, and his teachings as not to be ever, in any way, questioned.

The Zendavesta, the sacred book of the Zoroastrians, comes nearer than any of the three now under consideration to a direct claim to divine revelation. This results, partly, from the fact that the Zoroastrian religion itself recognizes so distinctly the personality of God, while Brahmanism and Buddhism are at the best pantheistic. We might almost term the religion of the Zendavesta monotheistic, though commonly viewed as a dualism, it being a question whether its recognition of an evil power in the universe, under the name Ahriman, opposed to the good Being, Ahura-Mazda, is strictly speaking a doctrine of two deities, one good and the other bad. However this may be, it is at least true that in the Zendavesta Ahura-Mazda is always the name for God. The characteristic of the book itself, as touching the present question, is the fact that in it Zarathustra, or Zoroaster, so uniformly represents himself as receiving what he himself teaches directly from Ahura-Mazda. The opening words of the first Fargard of the Vendidad, answering to our first chapter of Genesis, are, "Ahura-Mazda spake unto Spitama Zarathustra [Zarathustra the Venerable], saying." The second opens thus: "Zarathustra asked Ahura-Mazda, O Ahura-Mazda, most beneficent Spirit, Maker of the material world, thou Holy One, who was the first mortal, before myself, Zarathustra, with whom thou, Ahura-Mazda, didst converse, whom thou didst teach the law of Ahura, the law of Zarathustra? Ahura-Mazda answered: The fair Yima, the great shepherd, O holy Zarathustra! he was the first mortal before thee." This claim of immediate communication with the Deity is carried all through the book; the claim being even, as we see, that the "law," the teaching, originally given to the first man, is now given to Zarathustra. It seems to be a claim to the character of a divine revelation as distinct as that made in our own Scriptures.

SOME INFERENCES.

Of necessity, these points of evidence can only be barely touched in the present case, where limitations of space in our treatment of the subject are so imperative. But associating, now, what was said in the preceding article of the Egyptian and Chinese religions with what appears touching the literature of the three more especially considered here, we seem justified in concluding: (1) That, quite clearly, the idea of authoritative *teaching* in religion is common to all these faiths. This, indeed, is essential in any cultivated religion. Among savage or thoroughly barbarous races religion is like every thing else, crude, wild, partaking in all respects of the almost brutal nature of the people themselves. Amongst races, however, which have attained to any considerable measure of culture in other things, religious ideas crystallize in systems and express themselves in rituals. The faith must have formulas, and the service regulated observance. Even where the faith is a speculation merely, it takes form in some kind of teaching. And thus may grow up a literature distinctively religious, and which will be recognized as authoritative in belief, in worship, and in life. (2) But then, it does not follow that the authoritative element in this religion will even itself claim to be *divine*. The idea of God necessarily controls here. A pantheistic religion cannot, in any correct meaning of the word, have a revelation; much less a religion which, like Buddhism, scarcely recognizes any idea of God at all. The birth and youth of Buddha were, indeed, attended by many marvels, and his career as a public teacher and reformer abounds in asserted miracles. There is an atmosphere of the supernatural all about him, wherever he goes. But he himself is simply a moral teacher. There is no more an aspect of divinity in his teachings than in those of Plato or of Confucius. In Brahmanism, if the deity presents himself anywhere as communicating truth in the form of a revelation, it is chiefly as he is supposed to dwell in the priesthood and speak through them. Even Krishna, in the Bhagavad-Gita, is simply for the time a creature of the poet, and makes no claim to any such utterance as will properly identify a divine revelation. It is Arguna's divine friend, incarnate for the moment as his charioteer, counseling, teaching, encouraging, in the episode of a great battle. If the literature of western paganism, as shown in the former article, lays no claim even to the name "sacred," much less is there in it anything divinely authoritative. The Chinese books, as we have shown, are even religious only in a very indefinite and inadequate sense. The Zendavesta approaches the idea represented in the Christian Scriptures. As a rule, the idea of God, in all these religions, being confused and inadequate, even

where it exists at all, it becomes impossible that, even where in their sacred books the teaching is most authoritative, it should have those clearly marked indications even of a claim to direct divine communication which we find in the Bible. (3) In point of fact, the *authority* in pagan teaching, and in pagan faith and worship, as a whole, is in the teacher who is also the priest. The devotee has no means of going beyond the man who claims dominion over his faith, and making his appeal to a higher tribunal. Just in proportion as he is a devotee he is a slave, and his religion is a servile bondage, in body and soul alike.

COMPARATIVE VALUE.

Directly connected with the subject so far treated in this article, is that of the value of the pagan literature in itself, and in comparison with that of Christianity. Upon this what I will first say, very briefly, is that these old literatures are not likely to justify, upon that nearer acquaintance with them now being gained, the high estimate which was at first placed upon them, especially in certain quarters. It is not surprising that, when access to them was for the first time gained by western scholars, and extracts from their most striking passages began to be published, the interest felt in such a discovery should lead to an over-estimation of their value. Now that they can be thoroughly read, from beginning to end, and especially as studied in their English dress, it is found that what seemed so marvelous, in point of terseness of utterance and wisdom in meaning, is to the immense mass of mere verbosity and absurdity, like the grain of wheat in a mountain of chaff. It is not likely that any one will again speak, as Schopenhauer did, of "the holy spirit of the Vedas;" or with himself and other German pantheists, of the Upanishad as containing "the highest wisdom." The question likely to press upon the student of these literatures is, rather, how it was possible for people capable of such folly to have in their thought or their faith any wisdom at all.

One chief interest of these books is in the fact of their antiquity. They are voices out of that remote past, which is so dim to us, and concerning which we would so gladly know something that may be depended upon. Closely associated with this, belonging indeed to the same line of interesting inquiry, is the fact that, in studying these books, we are enabled to judge how near paganism, at its best, can approach to Christianity, in its conception of all religious things; how nearly, too, human capacity, also at its best, under these conditions, can come to producing what will bear comparison with the Bible. I suppose that Zoroaster, Buddha—granting that these two were real persons—and Confucius were men of extraordinary capacity. It would be fool-

ish to undervalue Mohammed in that respect. One who encounters a Hindu Brahman, even at this day, finds that he has to deal with a mind alert, keen, trained in dexterous disputation, and representing, without doubt, a Brahmanic ancestry in which were men of powerful intellect and tremendous skill to move and rule men. These books are not the blunderings of barbarism. They represent to us some of the very highest forms of pagan civilization, ancient or modern. I think we may say that paganism, in these religions, and in these sacred books, has done its best. Schopenhauer (and others like him) has not hesitated to declare that it is in fact this kind of religion which is ultimately to prevail, and not Christianity. With most men, however, I am persuaded, that which in reading these books will most profoundly impress them is the immense difference in almost every point of view, between them and the Scriptures of our faith. While the Bible bears many marks of its oriental origin, while it is characterized many ways as an ancient writing must needs be, there is not a solitary point of view for comparison at which one can put these books in a position of rivalry or competition, without impeaching either his judgment or his candor. The Bible conception of God, alone, places it apart and aloft among all ancient literatures. Its address to men, upon the matters which so supremely concern them in all ways, is direct, specific, clear and intelligible. The religion it teaches is self-consistent, honoring to God, beneficent to men, promotive of a pure civilization; and has won and held the homage of the best minds in the most enlightened ages. These books of paganism are continents of obscurity; vast tracts of intellectual marsh and mist with no path through them, and where the wayfarer flounders on, bewildered and amazed. The very fact that so much is made of the scraps of wisdom found here and there, itself illustrates the general character of the whole. Does any one think of taking a verse from the Proverbs of Solomon and holding it forth as a wonder of intelligence? Just because the Bible is throughout exactly what that one verse is, every one would think it absurd to make so much of a single utterance out of myriads of such. On some page of a Upanishad, or of the Buddhistic Dhammapada, you find a saying that impresses you as singularly bright and true. It is as if in the thick darkness a single torch were to kindle and blaze for a moment, leaving you, as it ceases to shine, to stumble on as before. You read on page after page of what is either absurd or transparently false, and again some bright saying meets you. Those who have extolled these books so highly simply took notice of these bright and wise sayings; all the rest they conveniently left out of view.

→ CONTRIBUTED NOTES. ←

The Study of the Bible in its Entirety.—Dr. James Ludlow of Brooklyn, in the March number of the *Homiletic Review*, shows how fully the Book of Revelation gathered its coloring from other Sacred Books of the Bible, but especially from the Books of the Old Testament. It would not be difficult to show that this is not only true of John's Revelation, but that all the writers of the New Testament, and those mentioned by them as having preached and taught, derived illustrations, and suggestions, and thoughts, and images from the Old Testament Books. Indeed, the two Testaments are so interwoven and similar in thought, in expressions, in images, that they form really but one book. Hence it is that to rightly understand the Bible one must read it in its entirety. This seems truly but a trite remark. And yet, how plainly evident it is that, trite though it may appear, still it is important to make it. For many take only parts of the Bible which they study to the exclusion of the rest. A few years ago, in conversation with a theological student in regard to the selection of texts for sermons, he remarked: "I do not look for texts in the Old Testament; I look for them simply in the New, and there only in the Sermon on the Mount, and from the sayings of Christ. The rest of the Bible does not seem to suit very well the advanced thought of the age." Need I add that this young man soon after leaving the Seminary was "preached out," and to-day is out of the ministry? One-sided or narrow conceptions, and erroneous ideas regarding Scripture truth are formed by not studying the Bible as a whole. To teach the whole Scripture truth the Old as well as the New Testament must be studied, and they must be studied in their connection and correlation with each other. If this is not done, half-truths, or distorted notions of what is the truth, will be taught.

But further. There would not be so many differences among Bible students in regard to what constitutes the system of Christian doctrine, if the Bible were studied in its entirety. Whence the unanimity among the New Testament writers and the teachers named in their writings? True, principally from the fact that they were specially guided by the Spirit of God in their writings and teachings; but this does not account for it exclusively. There is an additional cause for this, viz., the fact that all were students of the Old Testament. They all give evidence of this. I am aware that there are some "who hold that inspiration is simply an inflation of the natural powers of the mind—some strange fire in the imagination impelling it to boundless eccentricities of invention;" but, as Dr. Ludlow says in regard to the Apocalypse, so it may, to a great extent, be said of all the Books of the New Testament, this theory cannot apply to them. For, as was the "Sacred Poet," so also were the other writers and teachers of the New Testament, "plodding students, picking their way through prescribed data." And as with John, so with the others, while the "eagle mind soars with apparent license, their track through the azure is found as carefully selected as that of the ox lining the furrow." Now, if all Bible students would uniformly study the whole Bible, there could not but be more unanimity among them, and a concert of teaching. If some of the New Testament teachers had studied only the Law, to the exclusion of the Prophets and Psalms, or others only the Psalms to the

neglect of the Law and Prophets, or others again only the Prophets, not taking into account the Psalms and Law, there would not have been the unanimity among them we find now existing. Just so is it in our day. The greater part of the difficulties and differences among Bible scholars arises from the fact that some parts are studied by them to the neglect and exclusion of the rest. There is much harm done to the cause of Bible truth on account of neglect to study the Scriptures in their entirety. One cannot possibly obtain a comprehensive knowledge of the whole range of Scripture truth by coming to the study of the Bible with mind prejudiced against certain portions of it, or only to study it in detached portions. Of course, doing this, almost any theory may be said to be maintained by Scripture. Hence the great poet well says :

“ In religion

What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament.”

But there is another consideration here. By the want of unanimity among Bible teachers and scholars, there is a lack of power,—a forfeiture of strength which they might have. The hosts of God could go forth against the enemy in conquering power, if there were more unanimity among them. The Dutch motto well expresses the truth : “ Eendracht maakt macht.”

Now, we know of no way in which unanimity could be made to prevail among Bible students better than by the study of the Scriptures as one Book. For is it not true that differences among them arise principally because prominence is given to certain doctrines or points, which often are wrested from their connection with, or their place in, the galaxy of doctrine which forms the *whole truth*?

We have reason to thank God that the “ signs of the times ” in this regard are prophetic of good. Efforts are making in many quarters to bring about a study of the Old as well as, and in connection with, the New Testament. And every encouragement possible should be given by ministers of the Gospel to these efforts, and they should enter heartily into them. The minister who does not study the entire Bible, who leaves out of his study any part of it, cuts off a productive stream of truth, and misses just that much inspiration and instruction in his work, and in his search after the truth which will build up his people in “ the most holy faith,” and instruct them in *all* the ways of the Lord.

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→GENERAL NOTES←

The Wellhausen Hypothesis, a Question of Vital Consequence.—It has sometimes been said that this hypothesis does not affect the Christian faith in any vital way. It leaves the contents of the Scriptures unchanged. It is merely a question of order; whether that which has commonly been placed at the beginning, really belongs there or has its proper place at a later stage in the divine plan of guidance or instruction; whether the true order is first the law, then the psalms, then the prophets, or whether the prophets may not have preceded the law and the psalms; whether the law was all given at once in the infancy of the nation, or whether it may not have been gradually evolved as the changing necessities of Israel required. Why may not the divine authority of Deuteronomy and of the entire Pentateuch be the same, though the former was produced under Josiah and the latter reached its present form under Ezra, as though all had come, as we now have it, from the pen of Moses?

The serious aspect of the matter is that the truthfulness of the Scriptures is impugned at every step. If this hypothesis be true, the Scriptures are not what they represent themselves to be; the facts of the history are altogether different from that which they declare; their testimony is unreliable and untrustworthy. It requires great critical acumen to sift the evidence and extract the modicum of truth from the mass of fable. The inspiration and authority of the Old Testament are swept away entirely or can only be maintained in a very qualified sense. And as the New Testament is based upon the Old, how can the former be rationally defended, if its foundation in the latter is undermined and totters to its fall? How can our confidence in the Lord Jesus himself remain unshaken, if his declarations respecting Moses and his law are not to be trusted? The authors and chief promoters of the hypothesis do not disguise their hostility to supernatural religion. The denial of the truth of miracles and of prophecy is one of their primary principles, and is the corner-stone of their entire structure. The hypothesis is just an ingenious attempt to account for the Old Testament on purely naturalistic principles. The violence of the methods to which it is obliged to resort to compass this end, and the extravagant and incredible conclusions to which it leads, show how impossible is the task which it has proposed to itself.

The spirit and aims of those who urge this hypothesis do not, however, concern us at present. We have to do simply with the hypothesis itself and the arguments by which it is defended. In this brief course of lectures it will be impossible to deal thoroughly with this subject in its entire extent. It will be best to restrict our examination to a definite field; and I have selected for this purpose the sacred seasons of the Hebrews, as a theme interesting in itself and one upon which great stress has been laid in connection with this subject. It is generally agreed among the critics that the laws relating to the religious festivals of the Jews furnish one of the strongest supports for the view that the Mosaic institutions were not the product of one mind or of one age, but that they advanced from simple forms in primitive times to those which were more and more complex; and that the successive stages of the process can still be traced in the various enactments on this subject. The topic to which your attention will be re-

quested in the subsequent lectures of this course, then, will be the annual feasts of the Hebrews in their bearing upon the latest phase of Pentateuchal criticism. In the next lecture the endeavor will be made to trace the history of critical opinion in relation to these feasts.—*Wm. Henry Green, in The Hebrew Feasts.*

Notices of Egypt in Genesis X., 6, 13, 14.—"The sons of Ham: Cush, and Mizraim, and Phut, and Canaan" (Gen. x., 6). "And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim (out of whom came Philistim) and Caphtorim."—Vs. 13, 14.

These are the first notices of Egypt which occur in Holy Scripture. The word Mizraim, which is here simply transliterated from the Hebrew, is elsewhere, except in 1 Chron. i., 8, uniformly translated by "Egypt," or "the Egyptians." It undoubtedly designates the country still known to us as Egypt; but the origin of the name is obscure. There is no term corresponding to it in the hieroglyphical inscriptions, where Egypt is called "Kam," or "Khem," "the Black (land)," or "Ta Mera," "the inundation country." The Assyrians, however, are found to have denominated the region "Muzur," or "Musr," and the Persians "Mudr," or "Mudraya," a manifest corruption. The present Arabic name is "Misr;" and it is quite possible that these various forms represent some ancient Egyptian word, which was in use among the people, though not found in the hieroglyphics. The Hebrew "Mizraim" is a dual word, and signifies "the two Mizrs," or "the two Egypts," an expression readily intelligible from the physical conformation of the country, which naturally divides itself into "Upper" and "Lower Egypt," the long narrow valley of the Nile, and the broad tract, known as the Delta, on the Mediterranean.

We learn from the former of the two passages quoted above that the Egyptian people was closely allied to three others, viz., the Cushite or Ethiopian race, the people known to the Hebrews as "Phut," and the primitive inhabitants of Canaan. The ethnic connection of ancient races is a matter rarely touched on by profane writers; but the connection of the Egyptians with the Canaanites was asserted by Eupolemus, and a large body of classical tradition tends to unite them with the Ethiopians. The readiness with which Ethiopia received Egyptian civilization lends support to the theory of a primitive identity of race; and linguistic research, so far as it has been pursued hitherto, is in harmony with the supposed close connection.

From the other passage (Gen. x., 13, 14) we learn that the Egyptians themselves were ethnically separated into a number of distinct tribes, or subordinate races, of whom the writer enumerates no fewer than seven. The names point to a geographic separation of the races, since they have their representatives in different portions of the Egyptian territory. Now this separation accords with, and explains, the strongly marked division of Egypt into "nomes," having conflicting usages and competing religious systems. It suggests the idea that the "nome" was the original territory of a tribe, and that the Egyptian monarchy grew up by an aggregation of nomes, which were not originally divisions of a kingdom, like counties, but distinct states, like the kingdoms of the Heptarchy. This is a view taken by many of the historians of ancient Egypt, derived from the facts as they existed in later times. It receives confirmation and explanation from the enumeration of Egyptian races—not a complete one, probably—which is made in this passage.—*From Rawlinson's Egypt and Babylon.*

→EDITORIAL NOTES.←

The Study of a Book.—In a “Contributed Note” (p. 83), Rev. A. A. Pfanstiehl pleads for the study of the Bible in its entirety. The plea is a strong one; no one can dispute the reasonableness of it. In the same connection, we would urge the study of the several books of the Bible, as distinct books. It is true that one’s ideas as to the authorship, occasion, purpose of a book must depend upon his study of the details of the book. In many cases the occasion can only be ascertained by a minute and critical analysis of every verse and even of every word in the book. It is also true, however, that one’s interpretation of detached verses will be largely affected by his conception of the occasion and purpose of the book. While, therefore, it is necessary to examine with great care each verse, in order, from the material thus gathered, to decide the general questions which arise concerning every writing, it is also necessary to have clear and comprehensive ideas on these general questions to decide with certainty the force of words and phrases.

The majority of Bible students are inclined to neglect this general work. The idea prevails that words have fixed meanings, that a sentence must mean the same thing, without particular reference to the speaker, the time, or the circumstances. This idea, we say, prevails largely, and it is, we are assured, the greatest bane of modern biblical study. Men must learn that the same words in the mouth of Moses, or of David, or of Ezra meant, in each case, something different. Before the true force of an expression can be understood, there must be known the general purpose of the whole book of which that expression is a part. Each book in the Canon had a purpose to serve. Let us take up the Bible by books and seek to ascertain, so far as there is a basis for a decision, the place, the purpose of that particular book. Such study will make us broader and better Bible students.

Model Preachers.—Do pastors generally regard in a true light the office and work of the Old Testament prophet? It is conceded by all teachers and students that for the preacher there is no better help than the study of other preachers and their preaching. And so, those who are preparing for the ministry, as well as those who are in the active work of the ministry, devote attention to the study of sermons preached by the world’s great preachers, Whitefield, Chalmers, Edwards, and a host of others. This, of course, is as it should be. But does not the Old Testament give us the lives of some most wonderful preachers? And does this same volume not contain the record of some most wonderful sermons? It is not to be forgotten that these preachers sustained the same relation to their times, as do ours to the present time. Our conception of the prophet is too frequently an erroneous one. We fail to appreciate the fact that, like our ministers, it was his function to rebuke sin and to warn the impenitent, to direct men’s thoughts to salvation through a Messiah, to act as the authorized expounder of the principles of the law as he knew it. We think of him rather as a hermit, as an ascetic, as one falling into ecstasies, as mechanically uttering words placed in his mouth by

God, as a dreamer, looking far down into the future with no thought of his own times, of his own surroundings. But this view, while true in part, is, when taken as a whole, entirely false and misleading.

Let us get a correct idea of the work and life of the prophet; let us understand that we who preach are, in the true sense of the word, *prophets*; for that word does not strictly mean *fore-teller*, but *for-teller*, not one who speaks *before-hand*, but one who speaks *for* another, God. And with this conception, remembering, likewise, that these men spoke as prompted by the events of their times, by the sins and crimes of their fellow-men, by political prosperity or adversity, for such is often God's way of prompting men to the service he desires,—keeping all this in mind, let us study the sermons of Isaiah, whose most frequent theme was “salvation,” the sermons of Hosea, who all the time preached “love,” the sermons of Amos, whose text was “justice,” the story of Jonah, the keynote to which was “repentance brings salvation.”

The Old Testament prophets were preachers, their words were sermons, some written and never spoken, some spoken and written later,—sermons which the Christian minister will find, when *treated* as sermons, to be models of eloquence, expression, and thought.

The Use of Common Sense in Interpretation.—Interpreters of the Bible, in our day, may conveniently be divided into three great schools: (1) the rationalistic, or naturalistic, (2) the allegorizing, or spiritualizing, and (3) the historico-grammatical. Each school starts with certain great principles, and does its work in accordance with these principles. The naturalist says, Miracles were never wrought, events were never predicted, there is no such thing as the supernatural. The allegorist says, There is contained in every passage of Scripture, besides the usual sense, a hidden sense, an obscure meaning, for the discovery of which the interpreter can use no principles or laws, but must depend upon his individual judgment; this second and independent meaning is, however, by far the more important. The historico-grammatical interpreter says, Words have certain definite significations; grammatical forms have an established force; that signification and that force which usage has assigned a given word or form, with such modification as is required by the historical circumstances of the writer, were the signification and the force *divinely* intended to be conveyed. Ascertain these, and you have interpreted the passage under consideration.

Now it is plainly evident that, to whatever class one may belong, there is, after all that may be said, a large field for the use of common sense. But there are some who go so far as to say that the great majority of Bible interpreters, of every school, however wise they may be in other pursuits, abandon for the most part this important accompaniment, at the very moment the study of a scriptural passage is taken up. And there is, it must be confessed, too much truth in this assertion.

We must admit that of the disciple of the naturalistic or the allegorizing schools, working, as he does, according to principles so contrary to all that is known and reasonable, little can be expected. But how is it with those of the third school, which may be truly said to be *the* school of our century? Is there any excuse for the display of a lack of common sense on the part of those who work with lexicon and grammar, and whose results are supposed to be in accord with these?

What are the facts? Inasmuch as little or no systematic Bible exposition is given from the modern pulpit (and surely the absence of this exposition is not due to the absence of a need of it and of a desire for it), we must determine whether or not good judgment is displayed by the Bible interpreters of our day, i. e., by the ministers (for they are *the* Bible interpreters), from the use made of the Bible in the sermons preached from week to week. The preacher preaches the Bible as he understands it; what he preaches *from* a given text must be understood to be his interpretation of that text. But, does one minister in five, *once in five times*, really give to his people the true meaning of his text, or preach a sermon based directly on that meaning? Is it not the burden of the hour, in homiletical circles, that the preacher does not interpret aright the text on which his preaching is based; that in many, and oh! how many, cases there is seemingly an utter lack of judgment, of common sense, in the interpretation of the text?

It is possible that the feeling in reference to this matter is a slightly exaggerated one; but that there is abundant ground for a very strong feeling of this kind is undoubtedly true.

Nor can this failure to make the correct use of Scripture be attributed to any other cause than to a failure to employ common sense. For the men who make this fatal mistake are the educated as well as the uneducated. They have within their reach all needed helps for ascertaining the true meaning. They, doubtless, *often* make use of these helps. And still they fail. These men *have* the judgment needed, the common sense required, but they, somehow or other, neglect to employ it. Why? *It is for them to answer.*

The Death of M. M. Kalisch.—Those American students who have studied the works of Dr. Kalisch must experience a deep regret that he was not able to complete his work on the Pentateuch. His commentaries, while in many respects unsatisfactory, were to be classed as among the most helpful ever written. Perhaps we can do no better than to append the following note from *The Athenæum* (Sept. 5th), which gives, on the whole, a true estimate of the man and his works:

“By the death of Dr. Kalisch, which took place on the 23rd of August, one of the most learned of Jewish scholars has been removed at the comparatively early age of fifty-seven. For nearly twelve years past he has been in indifferent health, and he was thus prevented from fully achieving the aim he had set before him in life—a complete critical edition of the Pentateuch. Coming to England as a young man whose political opinions were displeasing to the Prussian authorities of the time, Dr. Kalisch early attracted the notice of the Rothschilds, in whose family he was adopted as tutor. This position soon placed him in such circumstances that he was enabled to devote himself entirely to the production of a commentary on the Bible, liberal in its critical views, accurate and full in its grammatical and archæological explanations. The plan which Dr. Kalisch laid down for his work soon made it evident that he could not hope to treat the whole Bible in so thorough a fashion, and his scheme was reduced within more manageable limits—a commentary on the Pentateuch. Of this the ‘Exodus’ appeared first in 1855, the ‘Genesis’ in 1858, and the ‘Leviticus’ in two bulky volumes, in 1867 and 1872 respectively. It may be said of them that in each case they represent the highest water-mark of continental scholarship at the date of issue. Of the ‘Leviticus,’ indeed, something more than this can be said. Here Dr. Kalisch shows himself a *Wellhausianer* before Wellhausen. He regarded Leviticus as the last stage in the formation of the Pentateuch, against what was then the current opinion. He based his conclusion on very elaborate examination of the development of institutions, and the bulk of his commentary is taken up with a series of essays which he rightly terms ‘Treatises,’ dealing with the successive stages of

the laws concerning sacrifices and the priesthood, dietary laws, purification, the Day of Atonement, angelology, and marriage laws. In all these cases he essays to show that the middle books of the Pentateuch contain later developments than either Exodus or Deuteronomy. In dealing with the subject sociologically instead of from the standpoint of literary criticism he was on the right track, and the school of Wellhausen have still much to learn from Dr. Kalisch's painstaking collection of facts. Strangely enough, they entirely neglect him both on the Continent and here. A certain want of form and the haphazard arrangement of his materials may have contributed to this neglect. A reprint of the 'Treatises' might even yet be of service in drawing attention to their merits; they are in each case the most full account of Biblical customs in existence. The interval between the 'Genesis' and the 'Leviticus' was occupied with the preparation of a Hebrew grammar in two parts, the second dealing with the more difficult forms and rules. This is by far the most elaborate Hebrew grammar written originally in English, but the separation of the exceptions from the rules has proved to be injudicious. The philology of the book cannot be said to be up to the level of contemporary scholarship, so much progress having been made in comparative Semitic philology these last twenty years. After the production of his 'Leviticus' Dr. Kalisch only produced one work of equal elaboration, his 'Path and Goal,' a philosophical dialogue developing the positions laid down in his remarks on the theology of the past and future contained in the first volume of the 'Leviticus.' Without much dramatic power an attempt was made to bring together representative utterances from adherents of all the chief religions of the world. As in all Dr. Kalisch's works, extraordinary erudition was displayed without an equal power of using his resources for literary purposes, and the book was thus a comparative failure. Though he did not complete his Pentateuch, he issued two 'Bible Studies,' one on the Balaam episode in the book of Numbers, and the other on the kindred subject of Jonah. These have all the merits of his other works and fewer of their defects. *In magnis voluisse* might be said to have been his literary motto, but one cannot help feeling that his published works scarcely seem a satisfactory outcome for such erudition, industry, critical acumen, and enthusiasm for learning. In some way the vital spark was wanting, and Marcus Kalisch has made less mark, even in his own branch of studies, than many a man with not a tithe of his powers."

➤BOOK NOTICES.◀

[Any publication noticed in these pages may be obtained of the AMERICAN PUBLICATION SOCIETY OF HEBREW, Morgan Park, Ill.]

OLD TESTAMENT CHARACTERS.*

This is another of Cunningham Geikie's interesting and helpful contributions to biblical literature. Those who have read the *Life and Words of Christ*, or *Hours with the Bible* will hardly require an introduction to anything else coming from Dr. Geikie's pen. To those who have not the time to devote to the perusal of the large six volume work, *Hours with the Bible*, this single volume, selecting only the leading points and characters, will be a welcome help in the study of the Old Testament. In the form of brief monographs we have presented, in a clear life-like manner, prominent Bible characters all the way from Noah, and the other patriarchs, through the judges, kings and prophets of the chosen people. Of course, with so much ground to cover, it has been impossible to give that close and elaborate analysis of character and motive that would be desirable for critical purposes. To expect so much in the compass of 484 pages would be unreasonable. The sketches, while brief, are carefully and attractively written, and the treatment of character candid and impartial, as far as it goes. They are not isolated, but follow the development of the national history, an order which is helpful in obtaining a correct historical perspective. Where light can be thrown on the narrative from the results of modern research, as from the history, customs and manners of not only the Israelite, but the Assyrian and Egyptian, such light is furnished, or the references where it can be found. Besides, there are seventy-one illustrations of eastern customs, manners and places interspersed through the book, which add to its interest and value. The book is well worth having to those who have not the time or taste for the fuller and more comprehensive work.

There is no harm in the wish expressed in the preface that the book should be adopted for the use of senior classes in our higher educational institutions, nor in ours, that such institutions and classes may find time for something more critical and satisfactory. It is an admirable book for the parlor and home.

JUKE'S MYSTERY OF THE KINGDOM.†

The first chapter of this book is devoted to proving that there does exist a "mystic sense" in Scripture, and to explaining the character of the same. We have no words with which to describe the feelings aroused by the reading of this discussion. Nor can we understand why a book of such a character should reach a *third* edition. The system of interpretation will better be learned from the author's own words:

* OLD TESTAMENT CHARACTERS by C. Geikie, D. D., Author of "Life and Words of Christ," "Hours with the Bible," &c., &c. With seventy-one illustrations. New York: James Pott & Co., Astor Place. 1885. Price, \$1.50.

† THE MYSTERY OF THE KINGDOM, traced through the Four Books of Kings. By Andrew Jukes. Part I. The First Book of Kings. Third edition. 8vo, pp. 125. New York: Thomas Whittaker. Price, \$1.00.

"The Books. . . . First we have Genesis. Here, beginning with the work of God, we are shewn what man is, and all that comes forth from him. In Adam we see human nature as it is in itself, ready to trust the tempter and to distrust God; yet pitied and visited with a promise and a gift. In his sons we see all that by grace or nature grows out of human nature. As the story proceeds we see in Noah how man reaches to regeneration, and passes from the old world to a new one through the waters. Noah's seed shew us the varied forms of life which follow regeneration. In Abraham the elect comes before us as the believer: in Isaac, as the son: in Jacob, as the pilgrim or servant; in Joseph, as the sufferer at last glorified: each revealing some fresh aspect of the grace of Him who, by corresponding manifestations of Himself, had formed their respective characters. Exodus advances a step. Here from the character, we pass to the redemption, of the elect. God is seen delivering his people from the house of bondage; the sprinkled blood upon the lintel marking those that are His, and causing the destroyer to pass over. Then comes Leviticus, opening out the truth of the way of access to God, by means of the offering, the priest, and the appointed washings; teaching, when it can be borne by His people, the uncleanness of the redeemed, and the sensitive holiness of the Redeemer. Numbers follows. The lesson here taught is not redemption by grace, nor is it the way of access to the Redeemer; Numbers shews what God is to His people throughout their pilgrimage to their rest; that, while they walk, He walks and dwells with them, in a tent and tabernacle. Then comes Deuteronomy, teaching a higher lesson still, and shewing the ways wherein He would have His elect walk, if they would attain to enter the promised land. Joshua gives us their experience there, a figure of our experience as "risen with Christ," and with Him brought through death, into "conflict in heavenly places." Judges follows, shewing how this conflict is given up, and the consequent failure of the elect in heavenly places, together with God's continually recurring aid to meet their need. Then in Ruth we get a glimpse of the Church; a stranger is made the bride, by one who has a right to redeem. Observe, —redemption,—access to God,—pilgrimage toward the land,—God's will for the elect when there,—conflict and failure in heavenly places,—all these relations of the elect may in measure be apprehended by saints, while yet the Church as the bride is unseen: all these are passed through by the elect before they come to Kings, that is before Rule in Israel is apprehended. But after Ruth follow at once The Kings, four books, which under varied aspects give us the different forms of rule or government in Israel. We have nothing like this before. A Deliverer saving us from Egypt; a Priest cleansing us, and opening a way to God; a Prophet teaching us His will touching the land; a Captain guiding us into the rest; a Judge delivering us there from our enemies; these are ever relations in which the Word is more or less revealed to and apprehended by us, before our souls are exercised about Kings or rule. But this last relation, though not so soon apprehended, is as valuable as the rest. The Church's sorrow and weakness springs not a little from its being disregarded.

"Now this manifestation of the Word in reference to *RULE* is the subject of the Books of Kings. Four distinct stages or characters of Rule are here brought before us, respecting each of which the mind of God is shewn. The first book gives us the kingdom as in the hands of Saul; the second, the kingdom under David; the third, the kingdom under Solomon, and its failure and division under his sons; the fourth, the gradual declension of the kingdom, down to its final ruin; from the first rebellion of the petty state of Moab against Israel, to the captivity of all Israel in Babylon. The broad distinction between the different characters of rule in the Church, as well as the vicissitudes connected with the course of each,—what rule is according to God, what is contrary to His mind,—the errors of true rule as well as of false,—the different measures in which that rule which is of God may be faithfully administered,—the circumstances and ways wherein it fails,—all these and other intimately connected subjects, are brought before us here in detail, shewing how large a place the truths respecting the government of His people occupy in the mind of God."

Our reader's indulgence should be asked for burdening him with so long a selection. But, perhaps, in no better way can one see the general method and

tendency of the "mystic" or "allegorizing" method. What support do its adherents claim for it?

(1) There was more in Christ, the incarnate Word, than met the eye or ear; he was hidden. So the meaning of the written Word was hidden, and its treasures are to be dug out by the believer.

(2) As Christ manifested himself only in proportion to the needs and faith of those that sought him, so the meaning of the Word can be learned only as we have a need for what it contains, and as we have faith. Nothing opens its treasures but need and faith.

(3) Christ's words, as well as Christ himself, were mysterious; their meaning hidden from the multitude; open to all, but opened to few; and so all portions of the written Word.

(4) When Christ and his apostles referred to the Old Testament, they quote the passages employed, apart from their proper context, applying to Christ and the Church, circumstances in the life of an Old Testament character, or events in the history of Israel as a nation. The passages treated thus by Christ and the apostles are but examples of what it was intended every true believer should do.

(5) "No prophecy of Scripture is of private interpretation;" i. e., while in the case of other books "whatever is said of any person, thing, city or nation relates to, and is to be understood of, that person, thing, city or nation *only*, in the case of Scripture this is not so. Scripture has more than one object and application. The letter covers a second, though a kindred sense."

There is not space for discussion, after so lengthy a presentation, of the author's views. It only remains to be said, that by such interpreters (and the number of them, it must be confessed, is very large) God's word receives shameful treatment. More injury is done the cause of Bible-study by the inculcation of such views, than would be received by it from the attacks of a thousand Ingersolls. May the day soon come when such ideas of the Bible truth shall be as rare, as is the belief in witchcraft.

THE PROPHECY OF JOEL.*

This treatise is the continuation of a dissertation which received the approval of the Philosophical Faculty of the University of Leipzig. The subject discussed is one which, as is suggested by the author, has received an unusual amount of attention from recent scholars. After stating briefly the various views, among which that of Merx is accorded greatest attention, our author, dividing his work into three parts, discusses

- 1) The Contents, Unity and Aim of Joel;
- 2) Whether Joel lived before or after the Exile;
- 3) The particular pre-exilic age in which he prophesied.

The allegorical interpretation of the first part of the Book of Joel is rejected; and the array of arguments produced in favor of the literal interpretation is truly formidable. Perhaps a better presentation of the literal view has never been made. One paragraph is worthy of particular notice:

"While it would be entirely unusual and even peculiar to begin a prophecy in forms of the past and at the same time to call upon the memory of the hearers or

* THE PROPHECY OF JOEL, its Unity, its Aim, and the Age of its Composition. By William L. Pearson, A. M., Ph. D. Leipzig: Theodor Stauffer, 1885. Price, \$1.50.

readers to witness to the truth of the narration as in I., II., III., when the future is meant, it would be quite awkward and almost unheard of to begin one without some historical basis or present motive. The prophecy, like the sermon in general, applies especially to the condition of the hearers, indeed, has its origin in their material and moral necessities, and continues with encouragement and promises, or with admonitions, warnings and even threatenings of punishment. But to interpret the first half of our book as a prophecy, without first indicating some present cause for the fearful devastation threatened, would be to neglect every satisfactory inducement to gain the attention of the hearers and every motive to the desired fasting and repentance, I., 13, 14; II., 12 seq., and to render the prophecy ineffective and rather meaningless. But it appears that the people heard and heeded the prophet, or he had the assurance that they soon would do it, II., 17."

The analysis of the book, according to our author, is as follows: (1) Chapters I.-III.; (a) chap. I., II., 1-16, Devastation of land by locusts and drought, with references to the day of Jehovah and to fasting and repentance; (b) chap. II., 17-27, Appearance of priests at prayer, followed by outward blessings; (c) chap. III., Outpouring of the Spirit with signs. (2) Chapter IV.; (a) vs. 1-3, Restoration of Israel; (b) vs. 4-8, A parenthesis, specifying particular enemies; (c) vs. 9-17, Judgment of all nations, protection of Israel; (d) vs. 18-21, A resumé of the prophecy.

The question as to the four kinds of locust is still left unexplained.

In the second part, there are taken up (1) replies to the arguments urged against Joel's originality; (2) replies to the arguments urged against the post-exilic date of the book; (3) the arguments in favor of the pre-exilic authorship, and (4) the arguments from Joel's style and usage of words. After considering carefully all internal and historical considerations, the time of Joel is fixed in the first generation after Solomon, in the years immediately following Shishak's invasion and seizure of Jerusalem, about 970 B. C.

The spirit of the writer is good; his reasoning is close; he has certainly devoted much time to the work in hand. With his conclusion, however, as to the date of the prophet, we cannot agree. It is far more probable, we think, that Joel lived and preached under Jehoash a hundred years later. We commend this treatise to those who may desire to study a carefully wrought out discussion of the subject.

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JERUSALEM.

BY SELAH MERRILL, D. D., LL.D.,
U. S. Consul at Jerusalem.

Many persons who visit Jerusalem are no doubt disappointed because the actual city which they behold is so unlike the ideal one which they have pictured to themselves. With a few this disappointment arises from sheer ignorance of what they had a right to expect, and for this they have no one but themselves to blame. Jerusalem is not a city of broad streets, beautiful gardens, fine houses, elegant suburbs with lovely promenades, grand hotels, theatres and attractive places of entertainment. Travelers who expect to find any of these things in Jerusalem simply show that they have read nothing about the place; and if their object in coming here is chiefly to enjoy them as they would do at a pleasure resort in Europe, they certainly ought never to come. Strange as it may seem, such travelers appear from time to time in the Holy City; but fortunately for the reputation of the countries from which they come, the number is small. Having seen thousands of travelers to the Holy Land, it gives me pleasure to testify that the large majority of them come with an earnest desire to learn all they can of this wonderful country. At the same time, many of these very persons do themselves an injustice, because they have failed to study carefully, before coming here, at least one of the many books descriptive of the place and scenes which they intend to visit.

Formerly, before so many buildings were erected on the west of the city, Jerusalem presented a very imposing aspect to those who approached it from that direction. Now, to one coming on the Jaffa Road, at the very point, about a mile out, where otherwise the walls and minarets would begin to be seen, a row of modern houses on either side of the street, mostly occupied by Jews, here and there a few dirty shops kept by Jews, and the lofty Russian buildings in the foreground, are the chief objects that meet the eye; and these certain-

ly do not awaken any wonderful emotions, perhaps not even the slightest degree of enthusiasm.

The case would be different were one to approach the city from the north, that is, from the direction of Nablous or Shechem. New buildings are being erected north-west and north of the city; but because the ground in that quarter is comparatively low, they can never obstruct the view of Jerusalem itself. From this direction Titus, at the head of the fifth, twelfth and fifteenth legions, approached the city. These encamped on Scopus, which is directly north of Jerusalem, and looked down upon the massive walls which they had come to overthrow and the proud structure of the Temple which they had come to destroy.

If ever a railroad is built between Jaffa and Jerusalem, it will be a pity if the Jerusalem depot cannot be located at this point, since, although it is a mile from the city, it commands such a splendid view of the town that even those who are not subject to impressions would find themselves deeply moved, were they to have this scene brought suddenly before them. Soon after Titus reached Scopus, the tenth legion came up by way of Jericho, and camped on the Mount of Olives. From this direction the view, although unlike that from the north, is still very imposing. Coming from the south, or Bethlehem, the aspect of the city is wholly changed,—grandeur has given place to the picturesque.

What is the advantage in coming to Jerusalem? Very few things can be pointed out as having actually existed in the time of Christ. We have the rock beneath the Mosque of Omar, where the Temple actually stood. We can certainly point to the location of the Castle of Antonia, where Paul was confined before being taken to Cesarea-on-the-Sea. We can point out the old stones of Herod's Temple, where the Jews wail over the sanctuary fallen in the dust and trodden down. We can show the pillars of the double and triple gates of the Temple area, through which our Lord must have passed. Moreover, we can point out the site and some of the stones of the Tower of Herod, which was called "Hippicus," in the castle near the Jaffa gate. Perhaps, besides these, a few other objects of minor importance can be shown as genuine relics of nineteen centuries ago; but all else is changed. Everything is unreal, unsatisfactory, disappointing, and even disgusting, and leads us away from the Master, rather than brings us into closer communion with Him. Simply as a city, Jerusalem is not worth a trip across an ocean and a continent to visit it. But in its sacred and historical associations, for which chiefly it should be visited, no other city on earth can be compared with it. Even the

dinginess and filth of its narrow streets, the wretchedness of its ancient houses, and the misery, ignorance, and degradation of its present inhabitants, are not looked upon in vain by the devout traveler, since these forbidding objects teach what a mighty moral and physical purification is needed before this city can become again the "joy of the whole earth."

I have referred to the view from Scopus, and I am sure that the most satisfactory thing the traveler can do is to go entirely around the walls of the city, and later to make a wider circuit, and view Jerusalem from all the hill tops, north, east, south and west, from which it is visible. Hinnom, Kedron, the Valley of Jehoshaphat, the Mount of Olives, the Plain of Rephaim, the home of the prophet Samuel, the camps of the Roman legions, the camps of the crusading armies, the site of the Temple, the place of our Lord's crucifixion, the burial place of Herod the Great, the Dead Sea, the Jordan, the Plain of Jericho, the Mountains of Moab, Nebo, the River Jabbok, the Gilead Hills,—these names bring before the reader's mind but a portion of the places and scenes of historical events that are brought under the eye as one looks abroad, say from the top of Olivet. What a place are the slopes and summit of this mountain for re-reading the Bible! It becomes a "new version," more vivid and impressive than any that the choicest and most devout scholarship can possibly produce.

These remarks will indicate the direction in which the Christian will find his chief advantage in visiting Jerusalem.

It is true that one may have special tastes which he wishes to cultivate, or to gratify, by a visit to Jerusalem and the Holy Land. He may wish to study the manners and customs, the dress and daily life of the present inhabitants, in order to illustrate those of Bible times. He may wish to study the habits of the birds and animals which enliven the dead hillsides and plains, or to collect the flowers which in the spring literally carpet the fields. He may wish to study languages, and as there are no less than thirty-five spoken here, his opportunity, in this respect, is of the rarest kind. He may wish to study the site and structure of the Temple, and the topography of the ancient city, and in this line, he will find a multitude of problems that will try his patience and vex his soul. Again, he may be wasting his mental energies on the question whether oriental Christianity and the oriental churches may not be wonderfully fine things, if only they could be subjected to slight modifications and improvements; here he would be brought face to face with these oriental churches and Christians, and it is more than probable that a few weeks or months of actual contact would suffice to restore him to his right mind on this

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able but delusive subject. When one can pick up a dry bone in the street, and by his breath clothe it with flesh and life, then he may think of undertaking to reform these oriental churches.

Questions are frequently asked as to the population of Jerusalem at the present time. No definite answer can be given as might be done in the case of an American city or town, still it is possible to arrive at the approximate number. In some American papers which reach me from time to time, I see the wildest statements as to the inhabitants of this city, the number varying from 50,000 to 150,000 Jews alone.

It belongs to the duties of this Consulate to report to Washington the number of inhabitants in Jerusalem, and for this purpose we take the greatest care to ascertain the facts of the case within a reasonable degree of certainty; but, as there is no census, exact results cannot be obtained.

The present population we place at about 42,000; of this number one-half are Jews, one-fourth Christians, and one-fourth Moslems. Probably the Christians, including Protestants and all the nominal Christian sects, are a little less than one-fourth, the Moslems nearly one-fourth, and the Jews a little more than one-half. During the past five years there has been a great increase in the Jewish population, no less than ten thousand having arrived in Palestine. Not all of this number remain, nor do they all settle in Jerusalem. Hebron, Safed and Tiberias, because they are sacred cities, and Jaffa, because it has business and commerce, receive each their share, although by far the larger number crowd into the Holy City.

Although the city is small, the habits of Orientals are such that a limited amount of house room will accommodate a large number of people. A single family, numbering from four to eight persons, will manage to live in a single room. It will be understood that such rooms are not crowded with all kinds of furniture. There will be a large divan, a miniature table (possibly), and a hole in the wall, where the quilts are stuffed out of sight during the day. These are spread on the divan and floor at night, for the family to sleep upon. In a corner of the court outside, the family will do its cooking. This describes the way in which hundreds of families exist; at the same time, there are many families that have two or three small rooms which they can call their own.

A large number of houses in Jerusalem are only one story high. Could the houses throughout the city be raised to two stories in height, they would accommodate twice the present number of inhabitants. Again, there must be within the walls as many as forty and perhaps

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more than forty acres of ground, not including, of course, the vacant spaces in the Temple area around the Mosque of Omar, that are not occupied by houses and not built upon in any way; so that, were all the ground covered with houses, and these raised to a height of two or three stories each, Jerusalem, small as it is, could easily accommodate 100,000 or 150,000 people. The convents,—Latin or Roman Catholic, Greek, Russian, and the Armenian,—seem to occupy but a very small space, compared with the entire extent of the city; but, together, I think they can stow away 15,000 or 20,000 pilgrims, without special discomfort. It happens that the largest number of Christian pilgrims are in the city at Easter, and about that time, on account of the Neby Musa festival, the largest number of Mohammedan pilgrims are also here. The number of the latter varies, from year to year, from 6,000 to 12,000. At that season, the streets during the day are crowded, because they are narrow and everybody is on the go; but at night all this throng disappears, and it is to be supposed that they find sufficient food and shelter.

There are no rules by which one can judge the capacity of an oriental city. A standing puzzle in Josephus is in regard to the number of people present in Jerusalem at the time of the siege under Titus, and in my judgment it is a question that can never be decided.

But even if these 42,000 or 45,000 people who live in Jerusalem find sleeping places, how do they obtain sufficient food to eat? This is the great wonder, when one reflects upon the means and character of the inhabitants, taking both Jews and Gentiles together. There are no manufactories here, and no productive industries of any kind. The people, for the most part, are poor. Old Moslem families that two or three generations ago had ample means, have now nearly exhausted their inherited wealth, and are obliged to economize in the most rigid manner, in order to live. Half the Jewish population merely exist on the verge of starvation and beggary. They go about the streets filthy, haggard, and wretched in the extreme. Most of the Christian families are either poor, or have little means at their command.

That there is some wealth in Jerusalem no one can deny; but I mean to be understood as saying that a larger number of the inhabitants of Jerusalem are in a condition of extreme poverty than of any other city of equal size in the Eastern world.

Many of the Jews who come here are aged, or are in feeble health, and can only be a burden while they live. Very many die every year, and it is noticeable how the broad fields on the slopes of Olivet, where

the Jews are buried, are being widened and extended in every direction year by year.

Notwithstanding the poverty of the people and of the place, there is a constant increase in the number of the inhabitants, and a constant growth in the extent of the city. Twenty years ago there were but three or four buildings outside the walls, while at present they are numbered by hundreds. Were a stranger to visit the city this very year, he would be struck with the amount of building that is going on. But this apparent growth is not a healthy one. We are accustomed to judge of the growth of a place by the results of its productive industries, and by wealth accumulated in other natural ways; but this is not true of Jerusalem. That which we see here is due entirely to foreign capital, and in reality the inhabitants of the city are kept alive by money that comes from abroad.

In this respect, as in many others, Jerusalem is unlike any other city on the globe. Every Jewish family receives public aid. The Jews are divided into national communities, or what is equivalent to that, over which committees preside; and all funds raised in any given country, say, for example, Germany or Russia, are sent to Jerusalem to be divided among the members of the German or Russian community of Jews. In this way every person receives aid which is called "Haluka." Poor Jews in Europe know that, if once they can get to Jerusalem, they will receive something, and, although it be a mere pittance, they think that, by living meanly, it will go a long way towards their maintenance, and perhaps some lucky chance will throw in their way what is needed to make up the actual amount necessary for their support. Hence they come here to live in wretchedness and poverty. As there is no work for them, they live in idleness. Whatever may have been the origin of this Haluka, it has been degraded so that now every dollar contributed in this manner is a positive curse to Jerusalem, and especially to the Jews. What I say now are not the exaggerated statements of a Christian, but the testimony of intelligent Jews themselves. Were this vast amount of money withdrawn, the poor Jews would suffer temporarily, but it would result in driving them into the world, where they could earn a living. This, however, they do not wish to do. These people are willing to have it so. The sentiment of "living in the Holy City" seems to outweigh any discomforts or hardships that may arise from filth, poverty, and want. The Jews throughout the world ought to be ashamed to foster such a spirit, or to perpetuate such a state of things.

If we turn to the Christian population of Jerusalem, we find that matters are not much better than they are among the Jews, although

there is not among them so much desperate poverty. The Protestants form only a very small community, and for a very significant reason,—namely, a reason which expresses a radical difference between Protestantism and the various forms of nominal Christianity. Protestantism teaches independence and self-reliance; the Catholic and Greek churches teach exactly the opposite. Protestants are taught that they must earn their own living, and pay for what they receive. The Latin and Greek convents have vast properties in their possession, and every family belonging to either of these communities has its house rent free. It frequently happens that a family belonging, say to the Greek community, owns a house, but, instead of living in it, they rent it, and get of the Greek convent a house free of rent. This is not done secretly, as might be supposed, but with the full knowledge of the convent authorities. Every family, in like manner, receives a gift of bread twice a week. Occasionally soup is given out in the same way. These simple, or rather characterless Oriental people, reason as follows: “House rent and bread free. Ah! This is a beautiful religion!” Hence they become “Greeks” or “Latins,” it is all the same to them which.

The worst of it is that priests and patriarchs foster this pernicious system. Consequently, how can Protestantism, which is directly opposed in its spirit and methods to such a system, gain any foothold on such ground. I frequently say to intelligent travelers that, were I to be a missionary, I would much prefer to go to Stanley's country, the Congo, and labor with the savages, than to attempt to do anything in Jerusalem or Palestine.

It is no exaggeration to say that, taking the Jews and nominal Christians together, two-thirds of the inhabitants of the city are beggars, either actual beggars or polite beggars. By the latter phrase I mean a large class of people who prefer to accept their living, or a great part of it, as a gift, rather than earn it themselves. This state of things which I describe is becoming worse every year. Tens of thousands of pounds are sent here each year, and spent in these so-called charities, thus fostering qualities the very opposite of those in which industrious, enterprising, and prosperous people take pride.

I desire to say something further in connection with this and kindred topics, but, as my letter is already long, I will reserve other material for other occasions.

THE HEBREW "WISDOM."

BY PROFESSOR R. V. FOSTER, D. D.,

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The term *wisdom* in Hebrew study corresponds to the term philosophy in Greek and other profane study.

Did the Hebrews have a philosophy? Yes, undoubtedly.

But what definition does this answer require us to attach to the term philosophy? This: Philosophy is the love of wisdom which manifests itself in an earnest endeavor to find a theoretical or practical solution of the problems of our earthly life and environment. The attempted solution is either theoretical or practical, according to the nature of the problem investigated.

It is not necessary, in order that it may be called philosophy, that the inquiry should be conducted in a scholarly, scientific method, according to the rigid laws of logic. In this case, it would be a species of philosophy, it is true; but it would not be philosophy the genus. Otherwise, it could not be said that the Hebrews had a philosophy. They had no developed systems. Conclusions mainly are stated.

The Greek philosophy inquired into the nature of God, the nature of man, the origin of the world, and the origin of evil; giving us not only conclusions, but also the processes whereby the conclusions are reached. It also discussed the relation of God to man, and of man to God, and of man to his fellow man. It was therefore ethical, to a certain extent, in its character.

For what purpose was I made? How shall this purpose be realized? Is it to be realized by myself for myself, or by another for me? How long shall I exist? And the mystery of suffering?

With all these questions the Hebrew "wisdom," or philosophy, also dealt, though largely in their ethical and practical aspects.

The Hebrew was a man, and as such he was obliged to be a philosopher; otherwise he could not have been the recipient of a revelation, whether natural or supernatural. No man can hear unless he listens. No man can see unless he looks. The Hebrews heard and saw. This proves that they listened and looked. Every language has a "why" in it, and a "whence," and a "whither;" and these are the essential categories of philosophy. The fact that the Hebrew belonged to the Semitic race gave a peculiar cast to his philosophy;

but it certainly did not make him any the less a philosopher. His philosophy may, at the same time, have been poetry of some sort. But that was only its accident; it was none the less philosophy. It inquired. It answered. And in the longer dramas and epico-dramas there was a central thought and a process. Nor did one Hebrew believe this, and another that. The state of thought among them was not altogether chaotic. Many dogmas and ethical precepts were held in common. So that an inquiry into the Hebrew philosophy is only an inquiry whether the Hebrews asked such and such questions, and how they answered them.

But not only did the fact that the Hebrew belonged to the Semitic race influence his philosophy. So also did his physical, political and social environments; nor does it make any difference, so far as this matter is concerned, whether the conclusions of his philosophy were natural or supernatural revelations. Everything that made him a Hebrew, whether in his inner or outer aspects, went also to make up his philosophy. Had the Greek been the vehicle through whom the philosophic contents of that which we call the Bible were revealed, the Bible would have been a very different book from what it is. The Greek's language and habits of thought were different; his pursuits and all his surroundings were different. Nor was there ever a David in Athens or Rome, or a Solomon, or Samuel, or Moses. Hebrew men made Hebrew history; and history is often both the basis and the frame-work of philosophy, whether the philosophy be a supernatural revelation or not.

The philosophy of the Hebrews is not to be looked for merely in the so-called Wisdom Books. To affirm the contrary is to imply a theory of inspiration which is not generally held even by the most orthodox. If the writers of the Wisdom Books reflected and inquired, so did the writers of the others. Even the strictly historical books are the embodiment of a teaching. They imply that the people held certain beliefs. The writers of none of them were mere pens. The first chapter of Genesis is called a cosmogony even by those who deny that the Hebrews had a philosophy. It is an account of the origin of the world. Was it a supernatural revelation? If so, whoever wrote it down was the conscious medium of the revelation. That is to say, he was not a mere amanuensis. He thought; and he thought on the subject of which he was writing. He inquired, and wrote down the answers as they were presented to his mind. No matter how they were presented. It is a divine cosmogony; but it is also a "Mosaic cosmogony." Of course, it could not be called a philosophy, had there not been a previous inquiry on the part of the writer; and the only

reason why it may not be called so in the fuller sense of the term, is because only the answer is recorded, and not also the inquiry and the logical steps whereby the answer is reached.

Whence came this world, with its dry land and its seas, its animal and its vegetable life, its sun and moon and stars? And how? And for what purpose?

How long the question was before the answer, we know not. But it continued to be asked, and there was as often a response of some sort. To deny it is to deny that there was a capability in man to receive the revelation of the great answer which came in due time:

In the beginning God created the heaven and the earth.

And the earth was without form and void, and darkness was upon the face of the deep, etc., etc.

No matter whether it be a poem or a prose account, whether inspired in any sense or uninspired in every sense, it is as good an answer as any other, and, so far as it goes, is just as truly a philosophy because of the human element that is in it, and that underlies it, as that of any ancient or modern speculator on the same subject. "It has thoroughly refuted the theory of two eternal principles, of the eternity of matter," and "has established that one profound, all-pervading view of the world which rests upon the living synthesis of the ideal and real, upon the assumption of the absolute personality."

It is not my purpose in this very brief paper to discuss the contents, in their philosophical aspects, of the Mosaic and subsequent "historical books" of the Hebrews, but simply to affirm two propositions:

I. That there is much in the Hebrew writings which is indisputably entitled to be called philosophy.

II. That an exhaustive analysis of the Hebrew philosophy would require an examination of something more than the mere Wisdom Books of Job, the Psalms, Proverbs, Song of Songs, and Ecclesiastes.

In order that we may know what was the view of the Hebrew people on any of the great questions of philosophy, whether theological or anthropological, upon which all men must needs think more or less, it is necessary for us to discriminate between those beliefs which were indigenous to the Hebrew mind and those which were gradually instilled into it through the agency of inspired men. The Hebrew doctrine of man, for example, in its various phases, must be sought partly in the etymology of the various Hebrew terms used to designate him; partly in the uninspired statements concerning him; and partly in the teachings of inspired prophets. And the view held by the prophet on many questions was not infrequently the very view which was not held by the people.

But the Hebrew "Wisdom," in the narrower and more technical sense of the term, excludes the historical and prophetic books of the Old Testament, and is found only in the inspired meditations of the books of Job, Proverbs, Ecclesiastes, and some of the Psalms. We may have something to say, concerning each of these, in future numbers of the STUDENT.

ORIGIN OF THE OLD TESTAMENT RELIGION.

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II.

The peculiar genius of the Semitic race, with its predisposition to religion, and the peculiar genius of the Semitic religion, with its predisposition to the Old Testament type; such is the natural basis on which the religion of the Old Testament rests, and such the historic conditions which made its revelation possible. But, it may be asked, Do not these conditions explain all? Is it not conceivable that the spiritual monotheistic faith of the Old Testament was derived genetically, by natural evolution, from this antecedent Semitic faith? Is the hypothesis of a supernatural revelation at all necessary to account for its origin?

In reply, we remark that there are elements in the higher religion that are in no way derivable from the lower. They may resemble each other in outward type; in inner life and spirit they are totally dissimilar. The one furnishes the mould in which the other is run; but the mould is of the earth, while the pure metal that fills it and receives its shape from it, is of heaven.

Take, for instance, the conception of God. If we should regard the unity of God as the distinctive feature of the Old Testament conception, it would be unreasonable to place an impassable chasm between it and the old Semitic conception of the national God. The idea of the one God for the whole world might justly be viewed as only a further extension and development of the idea of the one god for a single nation. It is not, however, the unity, abstractly considered, but the entire character of this one God, as living, super-mundane and personal, that distinguishes Old Testament religion from the ancient Semitic, as well as from all other heathen religions. Heathenism has never been able to rise to the idea of the absolute, yet personal God. It cannot penetrate behind the powers of the world, and see Him, the

Living One, who employs those powers as his passive organs. Even among the most highly cultured nations, it does not get beyond the cosmos, and its highest gods are only reflections of the idea of man. "The Greek popular religion," says Luthardt, and this is true of every heathen religion, "knows not an almighty, still less a holy God, and has no conception of a God of love."*

Look now at the God of Abraham. He is *El Shaddai*, the Omnipotent, who rules over nature, as well as in it, making it subservient to his purposes, and giving to his servant a son, in spite of Sarah's barrenness. He is the judge of all the earth, who cannot but do right. He is wise in his counsels, laying large plans that have reference to the most distant future, and gracious in his intentions, revealing Himself to Abraham as his friend. Here we have more than a symbol of the generative power of nature; here we have a living Personality, of infinite might, holiness and love; and it is impossible that the Semitic mind, immersed in the life of nature, and trembling before its undivided, irresistible power, should rise by its own unaided strength to the thought of such a God.

Nor is this all. The feeling of personality, as we have seen, is not strongly developed in the Semitic mind, which, seeing nature in its unity, is weighed down with a sense of overwhelming might. A lack of self-assertion characterizes the race. This is apparent in its submission to despotic governments, and in its patient acquiescence in long established customs, however oppressive and severe. Sharply defined individualities are rarer than among the Aryans. The personal element, we may say, is comparatively weak. It could not be otherwise, of course, than that this defect should be visible in religion. The Semite has a feeling of absolute dependence on an absolute power that compasses him about. In this feeling he is prone to lose himself, and his religion is marked by an abject submission and a craven fear. This is the secret of its cruel rites and licentious orgies. It is the religion that gave birth to the worship of Moloch and Astarte, at which the Greeks, themselves no puritans, deeply blushed.

In how bright a contrast to this stands the religion of the Old Testament! Abraham walks before God in reverential, but not in servile fear. He does not crouch as a slave before his master, but holds intercourse with Jehovah as friend with friend. He pleads with Him, in all humility indeed, yet with all boldness. That which in the religion of his race is a weak surrender to a blind, irresistible power, becomes in him—strangely enough, if revelation be left out of the

* *Fundamental Truths*, p. 227.

account—a free union and communion of the personal man with the personal God.

Nowhere is personality more strongly emphasized than in the religion of the Old Testament—the personality of God, and, as a consequence of this, the personality of man; yet always in such a way as not to obliterate the line of demarcation between the divine and human. The divine is never humanized, the human is never deified. The Old Testament knows of no demigods. Its first man is as simply and purely human as any of his descendants. This feeling of personality gives to the religion of revelation a peculiar hue. It substitutes reverence and love for slavish fear. It throws a sacredness around human life. It infuses a kindly spirit into legislation. And the question now arises, How shall we account for its presence here, when it is so sadly wanting elsewhere? How shall we explain to ourselves the fact that Abraham and his posterity rose, as it were, above the Semitic nature, at this point, into an atmosphere of personal freedom and morality?

Renan's theory is wholly inadequate. This brilliant French scholar, as is well known, ascribes to the Semitic race an innate monotheistic instinct, which distinguishes it from other races. A seeming plausibility is lent to this conjecture by the fact that the world has produced but three monotheistic religions, all on Semitic soil,—the religions of Israel, of Christ, and of Mohammed. A moment's reflection, however, shows that they all have a common root in the religion of Abraham; and it is the origin of this for which we need to account.

There is, indeed, as we have seen, a vague kind of unity in the Semitic conception of God,—the unity that is implied in the abstract idea of power and dominion as this is expressed in the universal Semitic name of the Supreme God, to whom all other natural powers are subject, and in whom they, as it were, are absorbed. But this is far removed from the pure, spiritual monotheism of the Old Testament. And if, as Renan asserts, this monotheism is due to an instinct common to the whole race, why, we may well ask, does it come to view only in a small fraction of that race, the chosen people of God? The Semites, with the one exception of Israel, were idolatrous polytheists. Even among the descendants of Abraham, an inveterate tendency manifested itself constantly throughout their history to fall away from the higher faith they had inherited from the past. Monotheists they were not by nature; they became such only through a long and severe discipline. They had the teachings of Moses and the prophets; but in spite of these, they apostatized from the true God and paid idolatrous worship to the gods of the heathen. It was not until after the

Captivity, not until a thousand judgments had been sent upon them from heaven, that monotheism seems to have become an inseparable part of their life.

But if the origin of Old Testament Religion cannot be explained by an instinct of the race, may it not be due to the genius of an individual? May we not picture Abraham to ourselves as an ancient sage who, by study and reflection, saw the folly of idolatry and reached the conception of the spiritual God? But it is not in this character that he appears before us. He does not philosophize and speculate. We should be surprised if he did; for the Semitic mind, lacking the capacity for science in general, deals with religion as life, not as dogma. And so Abraham is set before us, at least in the Bible, not as one who, by profound meditation, has attained to a new truth, not even as a prophet who is called to teach the world, but simply as the friend of God, whose life is his creed, and whose mission is his migration,—as one believing and trusting in the God who appeared unto him in love and established an everlasting covenant with him and his seed.

What, then, is the origin of Old Testament religion? Naturalism can furnish no satisfactory answer; we must have recourse to a supernatural revelation. Man, in his present state, is unable of himself to rise to the true idea of God. He has, indeed, a vague feeling of an ultimate power lying behind the visible cosmos; but what that power is, he cannot say. It is to him the "Unknown God." How poor are even the highest conceptions which a mind so profound as Plato's was able to form of Him! Yet from the first there existed among the Hebrew people a true idea of God and of his relation to the world. Whence did it spring? Evidently not from philosophical reflection; for we cannot ascribe to the untutored Semitic mind an achievement in thought that lay altogether beyond the most cultivated Aryan mind.

The only explanation lies in a divine revelation. If man is to know God, God must come to man. And this He did when He appeared to Abraham. It was at a time when the knowledge of the true God, possessed by former ages, had become lost, at least in Abraham's native home and among his kindred. The Bible speaks of earlier revelations than that made to the "father of the faithful;" but whatever their character, in his day they had ceased to be remembered, or, at least, obeyed; and his friends beyond the Euphrates served other gods than the Lord of heaven and earth. Then it was God came to Abraham, and whether by outward theophany or by inward manifestation to his spirit, it was a real historical coming. He came not

to convey to his mind abstract theological truths, but to enter into a communion of love with him ; and in this communion, Abraham, by living experience, came to know God as he could not know Him simply by an exercise of the reason—came to know Him in His unity, His spirituality, His personality, His holiness. He recognized Him as the only source of true salvation, and such was his assurance, that he chose to abandon fatherland and friends rather than surrender his faith in this supermundane, heavenly and only true God. This confidence was the root of his life and influence. "He," says Ewald, "not only steadfastly maintained the knowledge of the true God in his own practice and life, but knew how to make it lasting in his house and race. And in nothing is the memory of the reality and grandeur of his God-fearing and God-blessed life more evidently preserved than in this, that powerful and devout men, even among foreign nations, were compelled to confess that God was with him ; and eagerly sought his friendship and blessing."*

THE PRINCE IN EZEKIEL.

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The section of Ezekiel XL.—XLVIII. is assumed by Wellhausen to contain a code of ritual drawn up by the priest-prophet for actual use.

This code differs in many important respects from the ritual of the Pentateuch, hence it is argued that the Levitical Code *could* not possibly have been known to Ezekiel.

In the following paper I shall confine myself to one small portion of Ezekiel's Code as it affects the *Nasi* or Prince.

If it can be shown that an ideal purpose runs through the Ezekiel Code, the assumption upon which Wellhausen's theory is based, is, so far, destroyed.

I do not write against Wellhausen, but merely in the interests of truth, which he desires to promote, as much as I.

The leading motive of Ezekiel with which we are now concerned is *to restrict the privileges of the kings*.

As a priest Ezekiel's sympathy (like Zechariah's) was with his own order ; but this was no narrow feeling, it was indeed the truest patriotism. The later kings had been the curse of Judah. They wearied men and God. The people suffered from their oppressions (ch. XLV.,

* Ewald's *History of Israel*, Vol. I., p. 818.

9; XLVI., 18), and the very Temple courts were profaned by their heathen practices and by their sepulchres. How bitterly Ezekiel had felt this profanation of God's House is evident from ch. XLIII., 7-9. All this must be changed in the Israel of the future. The new name *Nasi* is itself significant. Ezekiel seems to shrink from the use of the word *Melek*. He rarely applies it to any Jewish king.

It is clear that *Nasi* was regarded by Ezekiel as a lower title than *Melek*; for, in VII., 27, we read, "*The king (Ha-Melek) shall mourn, and (the) prince (We-Nasi) be clothed with desolation, and the hands of the common people shall be troubled.*" Here *Nasi* is used for the princes collectively, as forming an intermediate class between the king and the people (cf. also Ezek. XXXII., 29). It is true that, in one passage (XXXVII., 22) Ezekiel speaks of a united Israel under one *king (Melek)*; but *Melek* is here used merely because the thought has gone back to the past,—there shall not be, as of old, a king of Israel and a king of Judah, but *one* king. The passage which more nearly represents Ezekiel's own anticipation is XXXIV., 24, "I the Eternal will be to them (their) God and my servant David a *Nasi* among them," i. e., God is the true king, the *prince* of the future will be his vice-gerent. Hence the use of the term *Nasi*. It is because Ezekiel is so impressed with the kingship of God that he refuses to bestow the title of "king" upon earthly rulers; even Zedekiah is styled "the *Nasi*" (XII., 10, 12).

But since the title *Nasi* was often used collectively, and denoted the princes of the royal house and the heads of families, it was necessary for Ezekiel's purpose to use the *definite article*. It will be observed that, in our present section (ch. XL. to end) the word never occurs without the definite article, except only in XLIV., 3 (*Eth Han-Nasi Nasi Hu, etc.*), "The *Nasi*, inasmuch as he is a *Nasi*," etc.

The question now arises, What impression would the use of this word convey to Ezekiel's contemporaries? The princes were, in theory at least, the heads of houses, and therefore *the representatives of the people* (Num. VII. (*passim*) and XXXIV., etc.); they also formed the *king's executive*. If now we regard Israel, from Ezekiel's point of view, as existing under the visible kingship of God, then the *Nasi* will combine these two ideas; he will be the *representative of the people* and also *God's lieutenant*. We shall have occasion to return to these points.

Meanwhile, I would maintain that, by using the word *Nasi*, Ezekiel implied a restriction upon the king's power; though, at the same time, by introducing the idea of the people's representative, he has chosen a word which is capable of the very highest christological sig-

nificance. The ruler of Israel has become a Nasi, but it is only because "*Yehowah Malak.*"

Our second point must be *the Prince's place in the Temple.*

Here again we find a restriction imposed by Ezekiel. In earlier times the kings of Judah used to worship within the court in front of the altar.

The dais upon which Solomon kneeled was certainly in the court (cf. 2 Chron. VI., 12, 13, with 1 Kgs. VIII., 22). The king's place of honor was indeed marked by a pillar which was called the "king's pillar" (cf. 2 Chron. XXIII., 13; 2 Kgs. XI., 14 (context); XXIII., 3; 2 Chron. XXXIV., 31).

But now the immediate presence of God has added a new holiness to the Temple. What before was profane has become holy; what before was holy has become a holy of holies. Thus there is no Temple in the city, for all the city is Temple; there is no Ark, for God himself is there in person; there is no high-priest, for all the priests are become high-priests; there is no holy of holies, for the whole *Bayith* is now a holy of holies (XLIII., 5, 6). Consequently that court which in the Temple of Solomon was the *outer* court becomes in Ezekiel's Temple an inner court, or court of the priests. The Nasi, inasmuch as he is not a priest, is not permitted to enter this court; but inasmuch as he is *the* representative of the people, the priestly dignity overshadows him. His place, therefore, is in the gate-building, midway between priest and people (cf. the position of the Levites (XLIV., 10, 13, 14, etc.), though it is by no means certain that Ezekiel intended to exclude them from the inner court).

Thus we read (XLIV., 1-4):

"And he brought me back toward the gate of the Sanctuary outside, which faces east; and it was shut.

"And the Eternal said unto me, This gate shall be shut, not opened, and none shall enter by it, because the Eternal, the God of Israel, hath entered by it, and thus it hath become shut. The Nasi, however, inasmuch as he is a Nasi, he shall sit therein to eat bread before the Eternal; by the way of the vestibule of the gate shall he enter, and by the same way shall he go out."

Had this passage stood alone, we might have supposed that the Nasi did not actually enter God's gate, but that his place was in or near the vestibule, the gate remaining closed between him and the inner court.

It is, however, explained in ch. XLVI., 1-3:

"Thus saith the Lord God; The gate of the inner court which faces east shall be shut for the six working days, and on the sabbath day it shall be opened, and on new moon it shall be opened.

“And the Nasi shall come (by) way of the vestibule of the gate, outside, and shall stand by the side-posts of the gate, and the priests shall offer his burnt-offering and his peace-offerings, and he shall worship on the threshold of the gate, and shall go out; and the gate shall not be shut until the evening.

“And the common people shall worship at the entrance of that gate(-way), on the sabbaths and new moons, before the Eternal.”

The symbolism here is evident. We are reminded of George Herbert's words:

“On Sunday heaven's gate stands ope;
Blessings are plentiful and rife,
More plentiful than hope.”

and also of Ps. CXVIII., 19, 20, which is more than a mere coincidence:

“Open unto me the gates of righteousness:
I will enter thereby,—I will give praise to Jah.
This is the Lord's gate,—righteous ones may enter thereby.”

This eastern gate was emphatically the “Lord's gate.” The Shekinah had entered by it (XLIII., 4). The waters of life flowed forth from under it (XLVII.) It was the “throne of God” (cf. XLIII., 7). That the Nasi, i. e., the David of the future, should sit here, certainly hints at a dignity which Ezekiel himself probably never dreamed of. *Kisaka Elohim Olam Wa-Edh* (Ps. XLV., 7).

Though some of the people came to worship on sabbaths and new moons, there was no command which compelled them so to do. The Prince came for them all. To him the gate opened. After him it remained open. The Christian application is again evident: “Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory.”

But on the great festivals, such as Passover and Tabernacles, the case was otherwise. Every male must then appear before the Lord. Consequently the Nasi, on these occasions, becomes like unto his brethren. As they enter, so he enters; as they go out, so he goes out (XLVI., 9, 10). It would almost seem as if this had been the custom in David's time; for, in his exile, he calls to mind “how he used to go with the multitude, how he used to lead them into the House of God with the voice of joy and praise, a festal throng” (Ps. XLII., 5). It is not, however, quite correct to say that on the great festivals the Nasi was no more than a common layman, for all the sacrifices were offered through him. He was the representative man.

The last point for consideration will be the *Nasi in his representative capacity*. This has of necessity been touched upon in what has gone before; it is indeed the leading thought in the word *Nasi*.

The kings of an earlier time had undoubtedly offered sacrifice with their own hands. This custom had led to many irregularities. It must not be so in the future. The Nasi is to provide the sacrifice for all; he brings it, but the priests must offer it. Another point in which the Nasi differs from the priest is this, that, whereas the priest offers two sin-offerings, first for himself, and then for the people, the Nasi offers only *one* offering "for himself and for all the people of the land" (XLV., 22).

We may here call attention to a fact which has an important christological significance,—that the only occasion on which the Nasi is said to bring a *sin-offering* is when he is thus identified with the whole people. The offerings that he brings *for himself* are eucharistic (cf. XLVI., 12). Cf. Heb. VII., 26–28. The representative character of the Nasi comes out very clearly in the position assigned to him in the division of the land.

The *Terumah*, or heave-offering of the land, which occupies its central position, is, I think, regarded by Ezekiel as a Temple. It lies four-square, like his Temple-city. The Levite-land corresponds to the outer court; the Priest-land, to the inner court. The actual Temple, which is in the midst of the Priest-land, becomes the *Bayith with its Holy of Holies* (cf. especially XLVIII., 12). This interpretation explains the very difficult verse XLV., 5 (*Esrim L'shakoth*). If this be granted, the city becomes the *Gizrah* or "separate place" from which the ideal Temple is served.*

No attempt was made to carry out literally this idealization of Ezekiel with respect to the portion of the Levites; but Num. xxxv., Josh. xxi., and Lev. xxv., 34, show us that the principle was recognized. Whether Leviticus was written before Ezekiel or after, it is manifest that the two books cannot have been felt at the time to be contradictory. We are therefore justified in maintaining that Ezekiel was interpreted by his contemporaries in the sense *that the Levites should have a portion in all the tribes*. Ezekiel takes the Temple out of the city, because it belongs to the whole land. He takes the city out of the tribe of Judah and places it in the Terumah, because it belongs to all the tribes.† So, too, the Levites have their place in the Terumah, and the Terumah itself becomes a Temple, not for Israel only, but for the world.

* Cf. מְגִרָּה, Ezekiel xlvi., 15 with xlv., 2, where the same word is used for the "suburbs" of the Temple and the city. Cf. also Num. xxxv., Josh. xxi., and Lev. xxv., 34. See also 1 Chron. xxvi., 18 and 2 Kgs. xxiii., 11, where פְּרָרָה or פְּרִירָה is used of the "suburbs" of the Temple, the same word being used in the Targum for the suburbs of the Levite cities, when the Hebrew reads מְגִרָּה.

† A thought which is frequent in the Talmud.

The portion of the Nasi must be interpreted in the same way.

This portion lay on each side of the Terumah, and in one sense formed part of the Terumah, though Ezekiel distinguishes it from the square which was *especially* dedicated to God (XLVIII., 8, 9). Indeed, if this square be considered as an ideal *city*, the Prince's portion becomes the suburbs from whence it is served; if it be considered as a priest's court, the Prince's portion becomes its outer court.

But in any case, the Nasi is taken out from the tribes, to emphasize the fact that he belongs to all.

This is further evident from the order in which Ezekiel arranges the tribes north and south of the Terumah, compared with their gates north and south of the city (XLVIII.). It will be seen from the plans in Smend (pp. 392, 393) that three sons of Leah are placed to the north, and three to the south. In other words, Ezekiel has varied somewhat from the order in Deuteronomy (with which he was evidently acquainted), for a special ideal purpose, that purpose being to show that all Israel, and through them the whole world, is united in the Terumah.

The portion of the Nasi borders on that of priests and Levites on the one side, and of Judah and Benjamin on the other. He shares the nature of all. See especially XLVIII., 22.

Judah, the favored son of Leah. Benjamin, the favored son of Rachel. Both are united in the David of the future.

If the above arguments be admitted, it will be seen at once that the Code of Ezekiel, so far as it relates to the Nasi, is not inconsistent with, but rather implies, an acquaintance with the Levitical Code.

THE SUNDAY SCHOOL LESSONS.*

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NOVEMBER 8. THE STORY OF JONAH, Jonah I., 1-17.

NOVEMBER 15. EFFECT OF JONAH'S PREACHING, Jonah III., 1-10.

At what date did Jonah live and prophesy? When was the Book of Jonah written? Is the story contained in the book history or parable? These three questions are often confounded, but they are as distinctly separate as it is possible for questions to be.

The first is readily answered from 2 Kgs. XIV., 25, where it is said of Jeroboam II.:

"It was he who restored the border of Israel, from the entering in of Hamath to the sea of the Arabah, according to the word of Jehovah the God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, who was from Gath-Hepher."

Since the victories of Jeroboam were the fulfillment of prophecies by Jonah, it follows that Jonah lived either in the times of Jeroboam or earlier. A brief sketch of the times of Jeroboam was given in the closing sentences of the article in the October number of the STUDENT. From what is there said it is evident that Jonah's prophecy of the restoration of the border of Israel must, in the nature of the case, have been also a prophecy of a contemporaneous weakening of the Assyrian empire,—perhaps of the overthrow, for the time being, of Nineveh as the capital of that empire. We have also found reason to think that such a weakening took place in those times, whether Jonah prophesied it or not.

Amos and Hosea were also prophets of the days of Jeroboam, and many scholars assign Joel, Obadiah, and the last chapters of Zechariah to the same period; and the study of these prophets, with this purpose in view, throws great light on the history of the times. But Jonah should hardly be classed as contemporary with the others. There is a marked difference between their prophesying and what we know of his. His must be dated as early as the earlier part of Jeroboam's reign; theirs, in the later years of Jeroboam. The interval was one of many years, and was marked by great political changes. Jonah may have lived to see Amos and Hosea, but he belongs to an earlier generation.

The questions of the authorship and of the historicity of the Book of Jonah are well discussed by Paul Kleinert and Dr. Charles Elliott, citing Pusey and others, in the introduction to Jonah in the American edition of Lange's commentary. It is clear that the book was written by some man who had the gift of prophecy, and that it is properly a part of the Old Testament Scriptures. But whether the writer was Jonah himself, or some other prophet, is a different question. The Books of Amos and Hosea have titles ascribing their authorship, or at least the uttering of the prophecies they contain, to those prophets; but the Book of Jonah has no title. The first verse mentions a prophecy

* In the STUDENT for October, strike out "and Uzziah," last line of page 72.

of Jonah as the subject of which the book treats, but it does not claim that the book itself is a prophecy of Jonah, much less that it was written by him. Apparently, the most decisive existing indication as to the date of the book is the fact that it employs a considerable number of words which, in the meaning in which it employs them, are not found in the earlier books of the Bible, but are found in the later books, and in the post-biblical Hebrew. For example, *Mallach* (sailor) is found in the Bible only in Jonah I., 5, and three times in Ezekiel. *Mah^alak* (journey) occurs only in Jonah III., 3, 4, and once in Nehemiah, and once in Ezekiel. *Ribbo* (ten thousand) is used often in the later books, and in Jonah IV., 11, and elsewhere only in the K^thibh of Hos. VIII., 12, where it is probably a misreading.¹ In the phrase *Rabh Hachobhel* (shipmaster), Jonah I., 6, the second word occurs only here and four times in Ezekiel, while *Rabh* is seldom or never used in the earlier Hebrew to designate a person in authority, but is often so used in the Aramaic and in the later Hebrew. In all stages of the language, the verb *Manah* is used in the sense of "numbering;" in the meaning "to appoint" it is used only in Jonah I., 17; II., 1; IV., 6, 7, 8, and in Daniel and Chronicles, and, perhaps, in Psalm LXI. *Tu'am*, in the sense of "decree," is found only in the Hebrew of Jonah III., 7, though it is frequent in the Aramaic of the later books. Having noticed these and similar phenomena, we naturally conclude that the use of the prefix form of the relative pronoun, Jonah I., 7, 12; IV., 10, and the use of the prefix *l* with the object accusative, Jonah IV., 6, are to be explained as marks of the later Hebrew, rather than by any of the other possible explanations. These indications of late authorship would not be strong enough to overthrow positive proof that Jonah wrote the book, if such proof existed; but until such proof can be adduced, they must be counted as deciding the matter. The most probable conclusion is, therefore, that the book was written after the Chaldeans destroyed Jerusalem, by some prophet who was a classical Hebraist, who thoroughly understood the history of the times of Jonah, and who may have had in his possession written prophecies of Jonah against Nineveh. Of course, it does not affect the scriptural authority of the book, if the prophesying of Jonah is thus commemorated, like that of Elijah or of Elisha, in writings produced by another hand than his own.

We turn to the question whether the story related in the book of Jonah is historical. No one can prove that the New Testament story of the prodigal son is not an actual biography of an actual person. Most people, however, do not think of it as being a narrative of facts, but as an imaginary narrative, true to life, given for purposes of instruction. We frequently refer to the statements of this familiar story, without the least apprehension that any one will therefore infer that we regard them as statements of historical facts. Similarly, there is nothing in the references made by Jesus to Jonah, that shows whether he regarded the narrative as historical fact, or simply as a sacred parable, recorded for purposes of instruction, a story familiar to his hearers. The principal religious, moral, and patriotic lessons it teaches are precisely the same, whether the facts be real or imaginary. There are several reasons of weight in favor of its historical character. The miraculous circumstances related in it constitute no reason for doubting its historicity, in the minds of those of us who believe that revealed religion was originally authenticated by miracles. But it is important-

¹ רבבותים, Ps. lxxviii., 18, may be easily explained as an earlier word.

to emphasize the fact that the scriptural value of the book of Jonah does not depend on the question whether it is history rather than parable.

It is not of much consequence whether the fish that swallowed Jonah was or was not a whale. The Greek word *Ketos*, used in the Septuagint and the New Testament, may, like the Hebrew *Dag*, mean any large fish. But, on the other hand, true whales have sometimes been found in those waters. It took a miracle to enable any fish to afford accommodations to Jonah, and no more than a miracle if the fish was a whale. There is something rather comical in the importance which has sometimes been attached to this question, in the attack and defense of revealed religion.

Another funny item of traditional interpretation is that which makes Jonah to have been the first foreign missionary. This would perhaps be a harmless fancy, were it not for its ignoring the important truth that the religion of Jehovah, as described in the Old Testament, was a missionary religion from the beginning. The Scriptures say that Abraham and Israel were chosen that all nations might be blessed in them, and in every stage of the history they emphasize this. To represent Jonah's preaching to Nineveh as a new departure in this direction, is to make a representation which may be hurtfully misleading.

Jonah tried to get away from his conscience by starting for Tarshish instead of starting for Nineveh; that is, by doing something else instead of doing the one thing which he knew God required. Most of us have tried the same experiment. Jonah found that Jehovah has infinite resources, both natural and supernatural,—in his case, the winds, the sea, the hearts of heathen sailors and of Jonah himself, the fall of the lot, the great fish,—to prevent our thus escaping His call to duty. Other men have had the same experience. Jonah found, further, that Jehovah has also boundless resources,—in this case, including the whole history and organization of the Assyrian empire,—for helping one who, in *His* fear, attempts a discouraging duty. It would be well for us all to learn this lesson better. Jonah was reminded that it is not worth while to discredit what God says, for fear of injuring God's reputation. The book teaches that God is merciful, and accepts the repentant. For illustrating and enforcing these and other like truths, the book of Jonah is peculiarly rich and edifying. We should not allow our attention to be diverted from these truths by any discussion whatever concerning other matters.

NOVEMBER 22. HEZEKIAH'S GOOD REIGN, 2 Kgs. XVIII., 1-12.

NOVEMBER 29. HEZEKIAH'S PRAYER ANSWERED, 2 Kgs. XX., 1-17.

The biblical literature connected with this reign is not limited to the accounts contained in the historical books, but includes also many of the prophecies of Isaiah, Micah, and Nahum, some Psalms, and the last chapters of Proverbs. The known Assyrian literature for this period is even more voluminous than the biblical; and, at some points, quite as full in its details of Palestinian history. In a very large number of instances, the two literatures mention or allude to the same persons, events, or customs. At present, we can attempt nothing more than merely to state, in their probable order, a few of the more salient facts of the history.

In the STUDENT for October, we traced the synchronisms of the biblical and the Assyrian history, as far as to some unknown date in the reign of Uzziah, in the one line, and to the first year of Assur Daan III., B. C. 772, in the other line.

Assur Daan reigned 18 years, Assur Nirari II. 10 years, Tiglath-Pilezer II. 18 years, and Shalmanezzer IV. 5 years. He was succeeded by Sargon, in whose reign we are again able to fix exactly the synchronisms of the two lines of history.

Sargon captured Samaria in "the beginning of his reign," that is, in the year before the one that is commonly counted as his first year, the latter being 721 B. C. In most of the published work on the subject, it is assumed that this was the final capture of Samaria, at the close of the reign of king Hoshea; but the assumption is contrary both to the Assyrian and the biblical records. Sargon says that Samaria, in his second year, was still in existence as a political power, and was in alliance with Hamath and Damascus, and with Sebech (the So of the Bible) king of Egypt, and that he himself signally defeated the alliance. It is evident, therefore, however we may explain any of the other statements that are made, that the second year of Sargon was the fourth year of Hezekiah, the year in which So was defeated, and the siege of Samaria begun. Sargon's final complete subjugation of Samaria was later; doubtless at the date assigned to it in 2 Kgs. xviii., 10, the sixth year of Hezekiah. His capture of Samaria in his accession year was an earlier operation, that recorded in 2 Kgs. xvii., 3.¹

Sargon was the founder of a dynasty. There may have been certain years during which the empire was in dispute between him and his predecessor, Shalmanezzer IV., so that some writers would ascribe the years to Sargon, and others to Shalmanezzer. As a matter of fact, the inscription of George Smith dates the accession of Sargon two years later than the date commonly given. The biblical accounts apparently do the same, ascribing to Shalmanezzer the events of these two years, up to the forming of the siege of Samaria (2 Kgs. xvii., 3; xviii., 9).

Working back from these data, we find that the first year of Assur Daan was the 35th year of Uzziah king of Judah. The reigns of Uzziah and Ahaz are peculiarly rich in points of synchronism with the Assyrian records; but no Sunday School Lessons are assigned for these reigns, and even a cursory treatment of them would require more space than we should be justified in giving.

¹ The following documents of Sargon have been consulted:

1. Annals of Sargon, published by Oppert in *Dur-Sarkayan*, Paris, 1870; later by Menant, in *Annales des rois d'Assyrie*, and by Oppert in *Rec. of Past*, vol. VII. It is a quite full record of Sargon's history, year by year. Oppert says of the *Annals*: "They have been engraved in the two halls of Khorsabad, which are noted in the Plan of Botta as Nos. II. and V. An immense ribbon of inscriptions, disposed in columns like the papyrus rolls. . . . In entering the hall, the reader commenced at his left hand, and followed all the sides and angles of the room, until he returned to the entrance door, where the last lines of the inscription were opposite to its beginning. I have restored the texts by the four copies of hall II., V., XIII. and XIV." Extracts are given in Smith's *Chronology*, p. 128, and p. 125, xxi., xxiii.

2. The Khorsabad Inscription. Four copies of it in halls IV., VII., VIII. and X. of the Assyrian Palace. Copied in Botta's *Monuments de Ninive*, translated in *Dur-Sarkayan*, and previously. Oppert's latest translation in *Rec. of Past*, vol. IX. Cited in Smith's *Chronology*, p. 128, xxii., and p. 128, xxiv., xxv.

3. George Smith's Cylinder. Particularly full account of the Ashdod expedition. *Assyr. Disc.*, chap. xv.; *Chronology*, pp. 129-131.

4. Cylinder. Assyrian text (restored from four copies), with transliteration, German translation, and full treatment, in *Keilschrifttexte Sargons Königs von Assyrien*, published in 1883, by Professor D. G. Lyon, of Harvard University. Cited in Smith's *Chronology*, p. 129.

5. Bull Inscription, from Khorsabad. Treated by Lyon, as above. Oppert's translation, with history of the inscription and notes, in *Rec. of Past*, vol. XI.

6-10. Four shorter inscriptions, treated by Lyon. Three of the same, with another, in *Rec. of Past*, vol. XI.

11. Cyprus Monolith, cited in Smith's *Chronology*, p. 127.

12. Fragment K. 1349, cited in Smith's *Chronology*, p. 127.

Since Ahaz reigned 16 years, and the nine years of Hoshea began not later than the close of the 12th of Ahaz, and the 4th year of Hezekiah was the 7th of Hoshea (2 Kgs. XVI., 2; XVII., 1; XVIII., 1, 2), it follows that the first of the 29 years of Hezekiah was the same year which was also counted as the 16th of Ahaz. The year which, in 2 Chron. XXIX., is called the first year of Hezekiah, in the first month of which he opened the doors of the house of God, was his first complete year, being the second of the 29 years of his reign. In this second year of Hezekiah, Samaria was reduced to subjection by Sargon, whom the Bible counts as, at the time, the servant of Shalmanezzer, although, by Sargon's account, his own reign had then already begun. Both Israel and Judah had previously been brought under tribute by Tiglath-Pilezer, who had made large deportations from the Northern kingdom, and probably from Judah also (2 Chron. XXX., 6, 9); but as Judah had passed into subjection, through the faithlessness of Ahaz, without exhausting wars, she was still rich in resources. If the events of this portion of the history are related in the order in which they occurred, Hezekiah promptly refused the tribute which Ahaz had been accustomed to pay; and strengthened himself, in his refusal, by hostilities against the Philistine dependencies of Assyria "as far as Gaza," and by attempts to awaken the religious enthusiasm of the northern tribes, as well as of his own subjects (2 Kgs. XVIII., 7, 8; 2 Chron. XXX., 6, 10, etc.). The Assyrian capture of Samaria was later in the year.

The third year of Hezekiah was the first of Sargon, who says, in his annals, that he was this year employed in campaigns against Elam, and against Merodach-Baladan in Babylon. This probably accounts for the fact that he did not at once push his conquests in Palestine, and make an attempt to reduce Hezekiah.

The fourth year of Hezekiah was the seventh of Hoshea and the second of Sargon. Hamath, Damascus, and Samaria had taken advantage of Sargon's absence in the East to combine against him, in alliance with Sebech of Egypt. Sargon defeated Sebech at Raphia, conquered Gaza, and laid siege to Samaria (Annals, Hall II., tablets 3 and 6; Khorsabad Insc., 8; 2 Kgs. XVII., 4, 5; XVIII., 9, etc.).

The sixth year of Hezekiah, according to the account in Kings, was that of the final capture of Samaria. During this year and the year preceding, Sargon says that he was employed in the far North and East; but some of his accounts of his devastating the country of Hamath, Damascus, and Samaria, to the western sea (see, in particular, the Khorsabad Inscription, 8 Oppert, or the Cyprus Monolith, or K. 1349, where the details are essentially different from those of the campaign in which Sebech was defeated), and replacing their inhabitants with others, doubtless belonging to this date. At several different later dates, he mentions his settling of these countries with people from the regions of the Euphrates.

During the following four years, Sargon's exploits are mostly in Armenia and Mesopotamia. In his seventh year, however, the ninth of Hezekiah, he received tribute from Egypt, Arabia and the Sabeen king. In his 11th year, the 13th year of Hezekiah, he made his famous expedition to Ashdod, quelling a disposition to revolt, which had broken out there, but which was prevalent throughout Syria. This is commonly identified with the expedition mentioned in Isa. XX.

The next year, the 12th of Sargon and the 14th of Hezekiah, found Sargon engaged in the greatest military struggle of his life, that for the overthrowing of Merodach-Baladan in Babylon. Sargon mentions it as a particularly heinous of-

fense on the part of his Babylonian rival, that the latter was in the habit of sending ambassadors to persuade the nations to combine against Assyria.¹ In this very year, the year of Hezekiah's sickness, his ambassadors came to Jerusalem (2 Kgs. xx., 6; Isa. xxxviii., 5; 2 Kgs. xx., 12-19; Isa. xxxix.; 2 Chron. xxxii., 24, 31, etc.). Earlier in the same year, apparently, Sennacherib the son of Sargon, whom the biblical accounts here call the king of Assyria, had come up into Judah, captured many cities, and compelled Hezekiah to pay heavily for his previous refusal of tribute (2 Kgs. xviii., 13-16; Isa. xxxvi., 1). If this be the true understanding of the account, we may infer that, when Sargon went to the great campaign in Babylonia, Sennacherib took charge of the military operations in Palestine; and may also infer that the biblical account here calls him king by anticipation. If these were the circumstances, they afford a reasonable explanation of the fact that the king of Assyria was willing to let Hezekiah off with so moderate a penalty, instead of attempting utterly to overthrow him; although Hezekiah now seemed to be at his mercy, and had been so great a rebel, and was still willing to treat with Merodach-Baladan.

Since this first invasion of Sennacherib took place in the 14th year of Hezekiah, and the sickness of Hezekiah was in the same year, most readers of Isaiah and of Kings have understood them as saying that the events related between these, including the signal overthrow of the Assyrian king, occurred during the intervening time, in the same year. A little study of the matter, however, shows that the biblical account cannot mean this. "That night," 2 Kgs. xix., 35, might, of course, mean the night after the prophecy in question was given; but it may equally well mean "that night," at whatever date it came, in which God executed the judgments he had denounced. In this latter sense the phrase "that day" is familiarly used by the prophets, all along through this period. That the historian did not mean by it the night after the prophecy was given is evident from the context; for the deliverance which he describes is not one which is to come suddenly, but one which will leave Judah under the power of the oppressor, so that agriculture will be impossible for the remainder of that year, and for the following year (2 Kgs. xix. 29; Isa. xxxvii., 30). It is evident, therefore, that, in the Bible account, the first invasion of Sennacherib and the sickness of Hezekiah belong to the 14th year of the king, while the intervening events are not dated, but belong to a later period. It is probable that, in the 14th year of Hezekiah, Sennacherib, having received the submission and the stipulated tribute of that king, kept his agreement and departed, leaving Judah to several years more of peace and prosperity.

At the close of this year, Sargon claims to have dethroned Merodach-Baladan, and become king of Babylon as well as of Assyria; but the succeeding year Merodach-Baladan was still in arms, and had to be defeated again. After this defeat, Sargon says, "And no one saw him again." This may have been true, but it did not remain true for many years. The 19th year of Hezekiah was the 17th and last of Sargon. It was also the accession year—the year before the first year—of his successor, Sennacherib. The latter says that, "in the beginning of his reign," he defeated Merodach-Baladan, and captured his royal treasures in Babylon (Bellino Cylinder, lines 6-10). We may rest assured that the news of the death of Sargon, and of the fresh revolt of Merodach-Baladan had no tendency to make Hezekiah

¹ See, e. g., Khorsabad Insc., 38 Oppert.

quiet under the Assyrian yoke. In Sennacherib's third campaign, which several circumstances combine to date in his fourth year, the 23d year of Hezekiah, he marched into Syria.¹ Under the influence of Hezekiah, the people of Ekron had thrown off the yoke. Sennacherib says that he took tribute from a long list of kings and of countries, in Syria, Phœnicia, east of the Jordan, and in Philistia (apparently including Menahem or Samaria, and some other northern powers, which had, some time previously, been blotted out of existence); that he defeated at Eltekon (within the territory of Judah) the kings of Ethiopia and of Egypt, who came to the assistance of Ekron; that he took Ekron, and punished the rebels; that he captured 46 strongholds in Judah, carried off 200,000 of the people of Judah, and an immense spoil, prepared to besiege Hezekiah in Jerusalem, and received from him a large tribute. It is noteworthy that he neither claims to have captured Jerusalem, nor gives any reason for his neglecting to complete the subjugation of a rebel so particularly obnoxious as was Hezekiah. He concludes his account of the campaign by saying that Hezekiah sent his tribute and his tokens of submission, including his daughters, "unto Nineveh my royal city after me." The following year, Sennacherib tells us that he was hard at work in Babylonia, annihilating Merodach-Baladan once more, and defeating Suzub the Chaldean.

Some things in this bragging account are open to suspicion. But it agrees in the main with the account in Isaiah, and in the parallel verses in Kings and Chronicles. The promise of deliverance is in the following language:

"Behold I am giving, in his case, a wind; and he shall hear a rumor and shall return unto his land; and I will cause him to fall by the sword in his land." "Therefore I will put my hook into thy nostril, and my bridle within thy lips, and cause thee to return in the way in which thou camest. Now this shall be the sign to thee,"—that is to Hezekiah,—“to eat this year self-sown products, and in the second year spontaneous products, and in the third year sow ye and harvest, and plant vineyards and eat their fruit” (Isa. xxxvii., 7, 29, 30; 2 Kgs. xix., 7, 28, 29).

The promise that he should hear a rumor which should divert him from his plans against Jerusalem, is commonly understood to have been met when he heard of the coming of the Ethiopian king to attack him, 2 Kgs. xix., 9, etc. Sennacherib says that it was the kings of Egypt and Ethiopia (Taylor Cylinder, II., 73, 74), and is confirmed in this by 2 Kgs. xviii., 21, etc. Many readers of the Bible have formed the impression that Sennacherib's great disaster befell him

¹ The easily accessible accounts of the reign of Sennacherib include the following:

1. The Bellino Cylinder, in the British Museum. Layard, vol. I., plate 63. Translated by H. F. Talbot, in *Rec. of Past*, vol. I. Dated the third year of Sennacherib.
2. Cylinder C, described and translated in part in Smith's *Assyr. Disc.*, chap. xvi. Dated the eighth year of Sennacherib.
3. The Taylor Cylinder, in British Museum. Rawlinson, plates 37 to 42. Dated the 14th year of Sennacherib. Translated by Talbot, in *Rec. of Past*, vol. I.
4. Bull Inscription from Koyunjik, in British Museum. W. A. I., p. 12. The first of the four slabs which compose it is translated by J. M. Rodwell, in *Rec. of Past*, vol. VII.
5. The Bavarian Inscription. Three tablets engraved upon a rock at Bavian, north-east of Mosul. W. A. I., vol. III., plate 14, translated by T. C. Pinches, in *Rec. of Past*, vol. IX.
6. The Nebbi Yunus Inscription. A slab in the Imperial Museum at Constantinople. W. A. I., vol. I., plates 43, 44. Translated by E. A. Budge in *Rec. of Past*, vol. XI.

Full extracts from Cylinder C., and short extracts from some of the others, are given in Smith's *Chronology*.

in connection with this attack, or before he met it; but the Bible accounts none of them say this. Sennacherib says, on the contrary, that he gained a magnificent victory over these enemies, and there is no evidence against the truth of this statement. But from his account of the matter, it appears to have been the case that, having been interrupted in his plans against Jerusalem, by the rumor concerning the Ethiopian king, he was prevented from resuming and completing them, by the additional rumors that reached him from Babylonia, and other parts of his kingdom, and was thus compelled to "return unto his land" without carrying out his designs. The three years next following, Sennacherib says that he was engaged in desperate but successful wars, by land and sea, against Merodach-Baladan and his Chaldean and Elamite allies. The next year, the year of Sennacherib's seventh campaign, the eighth year of his reign, and the 27th of the reign of Hezekiah, as he was advancing with a vast army upon Madakta, the royal city of Elam, he met with a reverse, his account of which is translated by Talbot as follows:

"In the month of December a terrible storm arrived, a vast cataract poured down, rains upon rains, and snow, caused the torrents to burst forth. Then I quitted the mountains. I turned round the front of my chariot and I took the road to Nineveh."—Taylor Cylinder, IV., 75-79.¹

I do not pretend to answer the question whether it was a night of this storm concerning which the Bible says:

"And it came to pass in that night that the angel of Jehovah went forth, and smote in the camp of Assyria 185,000; and they arose early in the morning, and behold all of them were dead corpses. And Sennacherib king of Assyria broke camp, and went and returned, and dwelt in Nineveh."—2 Kgs. XIX., 35, 36.

Whether or no four years elapsed before the execution of this part of the judgment denounced against Sennacherib, his violent death did not occur until 14 years after the death of Hezekiah. Doubtless the pressure of Sennacherib's operations in the East led to the withdrawing of troops from Palestine, after his own withdrawal, so that Judah was able to sow and reap in the third year, according to the promise.

God answered Hezekiah's prayer, and cared for him, using for this purpose not only the powers of nature, but the peoples of Syria and Babylonia and Persia. The trouble with Hezekiah was that he wanted to intrigue for himself with these peoples. He was not content to let the Lord take care of him; but wished to use the Lord's instruments in taking care of himself. He found, as men who make the experiment are apt to find, that he was not up to the handling of such tools, and could only do mischief with them.

We have no space for comment. The facts are worth more than comment on them would be. With an immense number of points of agreement between the biblical and the Assyrian records, there are a few apparent discrepancies between them, and possibly some discrepancies that are real. It is quite commonly held that the chronological differences in regard to Sennacherib are great, and show the Hebrew chronology to be untrustworthy. It seems to me, on the contrary, that the chronological concord is absolutely perfect, and that it has equal weight to prove the chronological correctness of both records; and that it therefore shows that the positive testimony of the Hebrew records, for the period between Shalmanezar II. and Assur Daan III., is of more weight than the silence of the Assyrian records for that period.

¹ Other inscriptions give the same account.

DECEMBER 6. THE SINFUL NATION, ISA. I., 1-18.

The Book of Isaiah is composed of two parts. The first part consists of the first 39 chapters, and is made up of three groups of short discourses, followed by a historical sketch of the deliverance from Sennacherib, the latter being simply another copy of the account given in 2 Kings. The first verse of the book is the title, either of the first 39 chapters, or of the whole book. The remainder of the chapter is the first prophetic discourse of the book. It is in the form of a public address, perhaps a condensation of a longer address, impassioned, full of imagery, highly poetical in form, rather than itself a poem.

We naturally expect this first discourse to be either the earliest discourse in the book, or else an introduction, and therefore nearly the latest written part of it. Perhaps we can determine this question from the state of things described in it, which is likely to have been that which existed when it was written. It is a state of things in which the whole country is stricken throughout, verses 5, 6; devastated by foreign invaders, verse 7; until the daughter of Sion is reduced to the condition of a watch-hut in a vineyard, verse 8; a condition of things in which is prevalent the idolatry of oaks and gardens, verses 21, 29, 30; along with oppression, bribery and corruption, verses 17, 23. It is characterized by murders, verses 21 and 15 b; but also by the outward maintenance of the worship of Jehovah, verses 11 to 15 a. These marks fit the reign of Manasseh, and indicate that the book of the discourses of Isaiah was put together at that date, and this introductory discourse then written.

We do not need, however, to know the situation accurately, as preliminary to a profitable use of the chapter itself. Its great value consists in the moral and spiritual principles it enunciates; its doctrines of human sinfulness, of evils resulting therefrom, and of God's eagerness to pardon the repentant. These principles apply directly to our conduct, as they did to the conduct of Israel in Isaiah's time. We need not go a roundabout way through history, to get at them. We have a right to take them directly to ourselves.

THE STORY OF BALAAM RECONSIDERED.

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In a recent number of *THE OLD TESTAMENT STUDENT* there appeared an article, written by the late Dr. R. P. Stebbins, entitled "The Story of Balaam." An editorial note in the same issue suggests that the excellent reputation of the writer, together with his plan of viewing Scripture events in the light of their surroundings, were reasons sufficient to command attention for the article. To me, the simple fact that Dr. Stebbins was the writer was a sufficient reason for giving careful attention to the piece, and we must all deeply regret that the pen has at length fallen from the hand of so just and able a critic.

Notwithstanding all this, to one reader, at least, this revised story of Balaam is by no means satisfactory. Really its difficulties have been magnified, while at the same time its moral significance has been so destroyed that one fails to see any object in having it preserved in Sacred Writ. It may be well to form

the habit of viewing Scripture statements in their historical setting. It is well always to make the connected history a matter of careful study. But it is necessary, nevertheless, to bear in mind that our knowledge of this environing history is of necessity incomplete, and that in most cases we are almost solely dependent on the statements of Scripture for what we do know of it. It will scarcely be logical, in such cases, to depend on the Scripture statement for our knowledge of the historical surrounding, and then use our knowledge of such surroundings as a test of the veracity of Scripture. In the main, it must be confessed that, while a knowledge of the circumstances is always helpful, and in some cases highly important, yet the environments of history in these far-off ages are so dimly viewed, that views which we have on them ought not to be very pronounced. Beyond this, it must not be forgotten that, in biblical writings, and especially in this history of Israel's wonderful pilgrimage, we are not able to decide, *a priori*, what shall happen in any surroundings. He who was the real leader of this great movement moves in a mysterious, and often in an unexpected, way in the carrying out of his purposes. In matters of common history or life, we may reason from cause to effect with tolerable accuracy; but in all the great epochs of historic activity the movements of Providence have transcended all our powers of reason. It is not for us to decide, in such cases, how the Deity shall act, or what means he may use. As a matter of fact, in so far as the records inform us, we find that agencies the most diversified have been used, while we could see no reason why one rather than another should have been. Jehovah can make all agencies await his bidding. Even the wrath of man, and the malignity of demons can he make to praise Him. And it will not do to say that any performance of His is vitiated by the means which he sees fit to use; neither dare we say that prophecy is degraded by being sometimes put into the mouths of imperfect or even wicked men.

It is, of course, true that "had this story been found in any other ancient book there would have been no difficulty in understanding it." But that decides nothing for the present case. I am sure Dr. Stebbins would be quite unwilling to deny the uniqueness of biblical history, and this being so, the reference to other ancient books is quite irrelevant. But he so far forgets this, that he allows himself to speak of this "story" as "incredible," and even "absurd." The writer of the "story" did not so view it. He must have had fair opportunities to judge of its correctness. The surroundings of the scene were not unknown to him. He gives the account, we are told, "in the language of piety and religion." But he is surely a very unreliable, and not a very *pious* historian, if he has not some reasonable proof that his account is correct. Other Old Testament writers who refer to this history seem to have accepted its authenticity. One New Testament writer states the case so as to leave no doubt of his acceptance of it (cf. 2 Peter II., 16). Such is the credulity of the authors of Scripture.

But why should men not be even credulous in such matters? Miraculous interpositions were common events in Israel's history. Did Jehovah appear to Moses in a bush which burned but was not consumed? Did Moses's rod become a serpent at his feet? Did the waters of the Red Sea separate when that rod was held out over them? Did inanimate things, such as wind, water, and fire, wait on the wandering people? If these and a variety of similar incidents did not happen, this pretended history is a fiction. If they did really occur as recorded, then how much more credulity will it require to accept Peter's statement as the

simple truth when he says that "a dumb ass spake with man's voice and stayed the madness of the prophet?" May not the agent have been a fit enough one to rebuke a man for acting in a manner so beastly foolish? May it not be that, on such an occasion, when a man ventured to withstand Jehovah, if this animal had been silent, the very stones would have cried out a similar remonstrance? The fact is, this whole history must stand or fall as a unit; and if it is not a real history of supernatural interpositions, then it is one of almost supernatural impositions.

It is not necessary to suppose, as Dr. Stebbins has assumed, that, if Balaam was under divine control during a part of this performance, he must have been under the same control during the whole of it. If God influenced his utterances respecting the destiny of Israel, it does not follow that he was under the same influence when he suggested to Balak a means for their destruction by leading them into the commission of the most shameful vices. In all ages of history, and in the present no less than in the past, men have been employed to further the ends of the divine government, whose actions were not all blameless, and many of whose utterances were unreliable. In this respect Balaam's case, though an aggravated one, differs only in degree, and not in kind, from that of a multitude of men whose employment as agents in carrying out the divine will is recorded in the Bible. This "common sense" interpretation assumes that Balaam was merely a very shrewd man in search of a reward. It seems also to take for granted that his schemes succeeded, and that the reward was obtained. But there seems to be a modicum of common sense in the supposition that he received no reward for blessing Israel. If he was only a shrewd man, his shrewdness must have been of a very stupid kind. Balak claimed that he had not fulfilled the contract. He says, "I sent for thee to curse mine enemies, and behold thou hast blessed them." He does not say, I will reward you for this, but he does say, "I thought to promote thee to great honor, but Jehovah hath kept thee back from honor." Why should Balaam have risked vexing Balak by his delay in coming at his bidding? Why does he not simply refuse to curse Israel, if that would be manifest folly; and why does he persist in blessing them, even after Balak has besought him to hold his peace? Why does he still further expose himself to danger by predicting the destruction of Amalek and the Kenites. Had he been a simple-minded, youthful poet who could not restrain his rhyming propensity on any occasion, he could not have acted in a way more impolitic than he did. At least this is the decision to which I should come, taking the ground that Balaam was merely a designing man, in search of a reward.

But this makes another part of the record still more unaccountable. This man does not speak like a pedant, nor yet like a cunning adventurer. As he stands on that hill-top and views the Israelitish encampment, he utters words of wonderful excellence and beauty. They are words which find no parallel outside of the Bible, and are unsurpassed within it. If they were the unpremeditated production of the occasion, as the article in question seems to admit, then they reveal an author who was something more than a base conjurer. If this is not so, then all the laws which have been supposed to control the production of literature are overthrown.

It might be asked, further, If Balaam did not recognize a Supreme Being whose purposes were unchangeable, why did he represent the doom of Israel's enemies as irrevocably fixed? Might not the "higher powers," which he is said

to have consulted, be made propitious? Was it not, indeed, a part of the soothsayer's work to propitiate the ruling powers?

Balaam's shrewdness should have found an opportunity here. He should have told Balak that he was using his influence with the deities, and hoped for a more favorable construction of their plans. He might thus have kept the case on hand for a longer time, and doubtless the means for prosecuting it would have been at his command. Balak had already laid himself open to such an imposition. "I wot," he says, "that he whom thou blessest is blessed, and he whom thou cursest is cursed." A shrewd conjurer, taking advantage of these things, should have made a more profitable case out of it than Balaam did. But the fact is too evident that Balaam was not consulting with "higher powers," but with Him whom he knew as the God of Israel.

On the whole this revised story has not simplified the original one. That was plain enough, and the lesson which it taught is repeated every day. It presents a man possessed of a good deal of wisdom, and endowed with some good impulses, yet as being corrupted by an inordinate desire to reap the rewards of wrong doing. "Balaam, the son of Beor, who loved the hire of wrong doing," is thus held up as a warning to all, in all time, who are similarly tempted. But the new version of the story exhibits him, on the one side, as basely avaricious, while he had not the capacity requisite for satisfying his natural greed, and yet, at the same time, attributes to him the production of one of the grandest poetic and prophetic utterances which ever fell from human lips. What shall be our decision? Is this man merely a soothsayer? Can we account for either his actions or his words on this supposition? Is he like those unfortunate men whom

"Phœbus, in his ire, blasted with poetic fire"?

or is the Scripture account simply true; and did a willingly perverse man, and even a dumb animal, do only what the determinate counsel of God saw fit to bring to pass.

STUDIES IN ARCHÆOLOGY AND COMPARATIVE RELIGION.

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XI.

THE IDEA OF EVIL, AS TO ORIGIN.

Those problems which are most insoluble are often the most inevitable. The being and nature of God no unaided human mind has ever been able to expound to itself; and no such mind, with a spark of intelligence left to it, has ever been able to lay that question aside, as one wholly indifferent. With evil in its multiplied forms every human being is in contact. It is not, then, surprising that with the problem of its origin, its nature, and the possibilities and means of deliverance from it, religion and philosophy have concerned themselves more, as they have themselves become more developed and intelligent. It is interesting to observe what directions the thought and faith of mankind have taken in dealing with this question, so inevitable, and yet so difficult. Some notice of this, more especially as to the question of origin, is the purpose of this present study.

THE DUALISTIC IDEA.

In a well-known passage of the prophecy of Isaiah occur these familiar words: "I form the light and create darkness;—I make peace and create evil: I the Lord do all these things." It is Jehovah's message, by the mouth of the prophet, to Cyrus. Of late years, some doubt has been thrown upon what has always been supposed to be the religion of the great Persian conqueror. Some of his inscriptions upon monuments, dated at about the time of his conquest of Babylon, have been interpreted as indicating that he recognized and adored the Babylonian gods. The question, however, may still be regarded as an open one, if we consider how entirely possible it may be that, in the language of these inscriptions, he thus recognizes the deities of Babylon simply as a matter of policy, with a view to make favor with the people whom his arms might subdue, but whose good-will he must secure by other means.

The passage in Isaiah to which I have referred clearly addresses Cyrus as a Persian, holding that ancient Persian faith which views the supremacy of the universe as divided between two great powers, with one of whom originates all that is good, with the other all that is evil. Ormuzd and Ahriman, as they are named in the inscriptions, Ahura-Mazda and Angra-Mainyu, as they are called in that ancient scripture, the Zend-Avesta,—these two, if not both deities, nevertheless are viewed as contesting the sovereignty of the universe on terms so nearly equal that it is only in the last day, the day of judgment for all evil, that the question of superior strength is really decided.

We may once more recall, in this connection, the language of that proclamation which, as we read in the beginning of the Book of Ezra, Cyrus made "throughout all his kingdom, and put it also in writing," and in which he says: "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah." The style of this proclamation is almost precisely identical with that of other kings of the dynasty founded by Cyrus, if we substitute the name Ormuzd, for Jehovah, showing how entirely consistent with what the monuments record of the recognition of one God as made by these Persian kings is the language put in this Old Testament history into the mouth of Cyrus, and in another place of Darius. The word of God to Cyrus by his prophet Isaiah points clearly to a fault, nevertheless, in the religion which Cyrus held and practiced. In the verses preceding it has foretold to him what a victory he shall achieve in his expedition against Babylon and by what means. The reason, also, of this divine interposition, securing success to the measures of a warlike and ambitious leader, is given:—"That they may know from the rising of the sun,—and from the west,—that there is none beside me:—I am the Lord, and there is none else." "I girded thee," says Jehovah to Cyrus, "though thou hast not known me. I am the Lord, and there is none else; there is no God beside me."—There is no one contesting with me that supreme sovereignty. The Lordship of the universe is mine alone.

Whether these words actually ever reached the ears of the Persian king may never be known. All the same, they have a wonderful fitness to the purpose for which they were spoken, and may be conceived as sounding through all the lands ruled by Cyrus, and along ages of subsequent time, as Jehovah's protest against religious faiths which would divide his sovereignty with powers, whether evil or good, having existence only in the imaginations of men. This

is especially true of the words first quoted: "I form the light and create darkness; I make peace and create evil: I the Lord do all these things." They meet, with majestic denial, the doctrine of a religion hoary with antiquity, and prevailing far and wide over the eastern world. This doctrine asserted that evil came into the universe not only independently of him who is in the universe the author of all good, but in spite of him, and so far in a triumph over him.

There is a passage at the opening of the Zend-Avesta, which in its bearing upon this subject may be studied to advantage in connection with the first two chapters of Genesis. To some extent these passages from the Hebrew and the Persian scriptures might be viewed as dealing with the same subject; although in the latter case having the far inferior form of myth or legend. In this first Fargard, or first chapter, as we might call it, of the Vendidad, that being the opening and principal division of the Zend-Avesta, we have a communication by Ahura-Mazda, the Zoroastrian name of deity, to Zarathustra, or Zoroaster, describing the creation by himself of successive "good lands and countries," every one of which is invaded in turn by Angra-Mainyu, the evil spirit always in conflict with him, who brings into each elements of evil and suffering. This passage comes the nearest of anything in this religion, so far as I know, to something explicit as to the origin of evil. Says Ahura-Mazda, "The first of the good lands which I, Ahura-Mazda, created was the Aryana Vaégo, by the good river Daitya. Thereupon came Angra-Mainyu, who is all death, and he counter-created by his witchcraft the serpent in the river, and winter, the work of the Daevas," or evil spirits. Fifteen other "good lands and countries" are then named, in order, every one of which is a dwelling-place for happy beings till Angra-Mainyu comes, bringing, in one instance, "death to the cattle," in another an insect destructive to corn, in another the sin of unbelief, in another the sin of pride, in another what in the Zoroastrian religion was accounted a chief sin, the burying of the dead, in another opposition to rulers, in another excessive heat, in another desolating winter.

It is customary with most writers upon this Fargard of the Vendidad, to treat it with no reference whatever to the manifestly resembling history in Genesis, although here and there a commentator is reminded of some traces of likeness between the two. Some have thought that it is simply the legendary style employed in describing some of the early migrations of the Iranian ancestors of the Persians; their settlement for a season in particular districts, and their removal in due time with a view to escape conditions there unfavorable. Attempt is sometimes made, though with only partial success, to identify names used in the legend with other names in the geography of the region east of the Euphrates, and lying between the Caspian Sea and the Persian Gulf. The passage may be just a blending of such a record of migration with dim traces of the very earliest history of man on earth, preserved in imperfect tradition. In either case, the significance of the passage for our present purpose is the same. It illustrates the incapacity of the teachers of this ancient dualistic faith to conceive of such a thing as evil existing in the universe by permission even of the good deity whom they worshiped. They had no other way of accounting for the disastrous fact but to suppose its origination with some evil power, mighty enough to make inroads upon the divine creation, and mar, and wound, and destroy what had been made only good.

Let me now associate with this a passage from one of the Upanishads. These are a species of doctrinal teaching founded upon the old Vedic scriptures of the Hindus, and embodying the doctrine of the Brahmins upon matters of the Hindu faith. The passage which I select is near the beginning of the oldest of these writings, the Khandogya Upanishad, and in that respect and in others may be compared with what I have already noticed in the Hebrew and the Persian bibles. The nomenclature in the Upanishads is mystical and obscure. I will try to render it, as much as possible, in the language of common sense. The Devas and Asuras, gods and demons, are represented as struggling together. They are of the same race originally, but while the one are good and beneficent, the others are bad and malicious;—a faint glimpse, possibly, of what we find in so many religions bearing some resemblance to that which our Bible seems to teach regarding the fall of certain angels who became the tempters and destroyers of the human race. These Devas and Asuras are “struggling together”—this is the phrase employed;—the one, it would seem, endeavoring to *serve*, and the other to *injure* man, the object of good-will on the part of the Devas, of ill-will on that of the Asuras. The Devas confer certain gifts on man, which straightway the Asuras “pierce with evil”—as the phrase is. First is mentioned “the breath”—“the breath in the nose.” This the Asuras pierce with evil. “Therefore,” it is said, “we smell by the breath in the nose both what is good-smelling and what is evil-smelling.” The next is speech, which the Asuras again “pierce with evil”:—“therefore we speak both truth and falsehood.” The next is the eye, which the Asuras pierce with evil, “so that we see both what is sightly and unsightly.” Then the ear, which suffers like damage, “so that we hear both what should be heard and what should not be heard.” Then the mind, in which the evil effect is such that we conceive both what should be conceived and what should not be conceived.

Now, with these passages before us, from the Upanishad and from the Zend-Avesta, we may note two things: (1) The first is that in accounting for the existence of evil in the world, neither of the two representations recognizes in the matter any agency of man, whatever; so far as appears, he is wholly passive in the hands of Angra-Mainyu, in the one case, and of the demonic Asuras in the other. There seems to be no agency, and no responsibility on man's part, in either case. Even the sin of unbelief or pride is more a calamity than a sin, a visitation upon man, at least originally, in which he has had no personal share whatever. And his evil thoughts have become evil because pierced with evil by the demons. In this particular the biblical representation, upon the one hand, and the Zend-Avestan, and the Brahmanic, upon the other, are wide apart. (2) But then, in the next place, we observe in these legendary accounts of the origin of evil one other feature which bears a striking similarity to what our Bible has taught us. In each of the two cases described, as also in the Bible, an evil agency, outside of man, is recognized; malevolent, poisonous, morally corrupting, destructive. Our Bible, consistently with its general doctrine of man's moral freedom, makes this malevolent being a *tempter*; in these other religions he is a being exercising overmastering power, and *forcing* evil into the heart and life of man. In what the Zend-Avesta tells us, we recognize other features of likeness to the history in Genesis. More than one writer has referred to the resemblance of the Airyana Vaêgo, Ahura's first good creation, to the happy garden in which the first man and woman were placed; the river Daitya formed there to the river that flowed through the garden and parted thence in four branches; and the serpent which

Angra-Mainyu created, with the desolation that accompanied him, to the form assumed by man's original tempter and destroyer.

The mythical Greek idea of the origin of evil is perhaps to be inferred from the story of Prometheus. So Longfellow has treated it in his "Masque of Pandora," and so it may justly be viewed, not alone poetically, but as a sound interpretation of Greek thought upon that subject. Longfellow may have joined with the lesson of the myth something of what is taught in the Christian revelation—yet not so as to make the representation any less true—where he pictures the dream-spirits singing while Pandora lies asleep, with the fatal box near at hand :

"From gloomy Tartarus
The fates have summoned us
To whisper in her ear who lies asleep,
A tale to fan the fire
Of her insane desire
To know a secret that the gods would keep.

"The passion, in their ire,
The gods themselves inspire,
To vex mankind with evils manifold,
So that disease and pain
O'er the whole earth may reign,
And never more return the age of gold."

In the Egyptian mythology, evil was contemporaneous with creation itself. Typhon, the prince of evil, was even, as compared with Horus, the young Sun-god, the elder born, although in the fierce struggle which ensued between them Horus wins the victory, at least for the time. The myth simply indicates that in the ancient religion prevailing in the Nile valley, both evil and the author of evil are recognized, and the origin of the curse traced to the malignant interposition of powers mightier than men.

SPECULATIVE THEORIES.

In the view here taken some attention should be given to the speculations of pagan philosophy. It is noticeable, however, that these appear to revolve, almost wholly, though varied in form, about certain ideal centres. A favorite notion seems to have been that evil belongs to matter ; that man is affected by it through his contact with that physical world of which he forms a part. Students of church history are familiar with this idea as characterizing various Gnostic sects, and will not need to be reminded how the notion finds its principal source in oriental paganism. There is nothing surprising in the fact that such a theory of evil should suggest itself, nor that the systems of even very wise pagan teachers should become tinctured with it. So much of what men suffer is physical in its origin, such signs appear of disorder in the whole system of material things, so often the earth refuses its harvest, while famine and misery result ; storm, and earthquake, and pestilence ; the perpetual struggle of life with death in man's own frame ; age, infirmity, the pain of sickness, the weariness that accompanies labor :—what wonder is that this very "sweat of the face" in which man must "eat his bread," and all these other conditions of a life of toil, and suffering, and exposure, while they chiefly represent to speculative pagan thought the idea of evil, should also seem to declare its source and seat ?

But in pagan speculation the idea of evil stands related to other ideas in a way to control in a measure the theory as to its origin. The pantheistic theory of a

soul of the universe, the Vedic "Atman," or "Self," naturally leads to the further thought that, as all good for man consists in his identification with this universal soul, so evil for him must lie in his separation from it. This, as Mr. Spence Hardy shows, was a favorite teaching of the later Hindu philosophy, out of it growing that doctrine of "nirvana," the Brahman and Buddhist heaven, in which the soul recovers its lost felicity by being again absorbed in the universal being. Related to both these now named was the third—that, as the writer just quoted expresses it, evil proceeds "from the restless activity of the soul." Breaking loose from its original oneness with the universal soul, it plunges into the whirlpool of material things, and is thenceforth, till by laborious endeavor it finds some way of escape, forever tossed and torn in the raging tumult of unsatisfied desire, of disappointed struggle, of suffering in its thousand shapes, of a whole scene of things where disorder reigns. How upon such notions of evil, ascetic systems of religion like that of Buddhism, and as no less pagan in their real origin, those of early Christianity, might be built, is sufficiently evident.

In this connection a word may be said of Chinese teaching upon the subject. Attention is called by some writers to the fact that even as early as the fourth century before Christ, Mencius, who as a teacher with authority ranks next to Confucius, handled questions almost identical with those which centuries later occupied a Butler or a Paley. That to which allusion is here made is the question then much disputed amongst the Chinese philosophers, whether men are born good, and acquire a propensity to evil, as the result of association and contact with temptation, or whether they are born with a propensity to evil in their very natures. It was understood to be the teaching of Confucius that sin is a human heritage, belonging to the nature, inherent and inborn. Mencius held the other view. It does not appear that any of the disputants had any knowledge, even through tradition, however imperfect, of the fall of man. Nor can I find that the Chinese sacred books anywhere undertake to explain this formidable mystery of the existence of evil in general. The great teachers of this people seem to have dealt with the subject only in its most practical form, and as directly related to questions of morals.

THE PREHISTORIC IDEA.

But now, if we turn from religions and philosophies which are historic, with a view to gain, if possible, some conception of the way men thought upon this subject in times prehistoric, we find ourselves in a field where the very difficulty of the question makes it fascinating. It can only be touched here, yet perhaps enough may appear to make it sufficiently certain that the farther we ascend into primitive times, we find ourselves, upon this subject, also coming nearer to what we meet with in primitive Bible teaching itself.

While it was supposed that Mr. George Smith's translation of what he had read upon the Chaldean tablets as a very ancient version of the fall of man was correct, that was regarded as a remarkable indication of the Chaldean belief as to the origin of evil. But though this must perhaps be given up as an incorrect translation, and therefore inapplicable, there are other things in that ancient literature no less to the point. One of these is remarkable as going back of even the creation of man, and seems to record the Chaldean faith as to the origin of evil in the universe itself. I made some reference to one version of the legend in one of the earlier papers of this series, using it to illustrate some of the relations of

tradition to history. There is still another form of the same legend, which will be pertinent here. According to the story, there was a time when, as Mr. Fox Talbot, the translator, in *Records of the Past*, Vol. VII., of what I am about to quote, says, throughout the universe as it then was, "all was joy and harmony and loyalty to God." He describes the picture given as being like that in Job, when at the laying of the world's foundations, "The morning stars sang together, and all the sons of God shouted for joy." "But this state of union and happiness," he goes on, "was not to last. At some unknown time, but before the creation of man, some of the angels ceased to worship their Creator; thoughts of pride and ingratitude arose in their hearts, they revolted from God, and were expelled out of heaven. These," he adds, "were the angels of whom it is said in the Book of Jude that they 'kept not their first estate, but left their own habitation.'" Whether we accept this identification or not, the likeness between the two accounts is certainly very remarkable. I may perhaps venture a quotation of the entire tablet, so far as preserved. It begins thus:

"The Divine Being spoke three times, the commencement
of a psalm.
The god of holy songs, Lord of religion and worship,
seated a thousand singers and musicians: and established
a choral band,
who to his hymn were responding in multitudes."

Here the tablet is broken, and something is lost. Mention in the missing portion seems to have been made of certain ones among the worshipers who refused to join further in the chorus of praise. We then read on:

"With a loud cry of contempt they broke up his holy song,
Spoiling, confusing, confounding his hymn of praise.
The god of the bright crown, with a wish to summon his adherents,
sounded a trumpet blast which would wake the dead,
which to those rebel angels prohibited return,
he stopped their service, and sent them to the gods
who were his enemies.
In their room he created mankind."

Of course one may say that all this is pure invention in the author of the legend as we find it; and in the present state of our knowledge it is impossible to say whether or not it is founded upon some tradition handed down from the earliest times, and based on antediluvian revelation, of which also the passage in Jude is a reproduction. We can at least note how remarkable it is that a Christian apostle and some Chaldean scribe living perhaps two thousand years before him, with nothing whatever, so far as appears, to connect the one with the other, should describe so almost entirely the very same thing.

What remains of the tablet is of no less interest, as indicating a connection between this revolt in heaven, and what took place on earth after man had been created. The last line before read was, "In their room he created mankind." We then read,

"The first who received life dwelt along with him."

By "him" seems to be meant God, and the line appears to describe the original condition of the newly-created man. There was as yet no rupture in the harmony of his relations with God. We read on:

"May he give them strength never to neglect his word, following the serpent's voice whom his hands had made."

"And may the god of divine speech expel from his five thousand that wicked thousand who in the midst of his heavenly song had shouted their blasphemies."

The translator says in a foot-note, referring to the specific number mentioned here, "The total number of the gods is, I believe, elsewhere given as five thousand."

Now, I think I may leave this passage of primitive Chaldean literature to speak for itself, and to suggest its own comparison with those other legends, in later religions, quoted earlier in this paper, and in which the primitive story of the origin and inroad of evil had become so obscured, and in parts so absurd.

INFERENCES.

Necessarily, in consequence of limitations of space, the subject is here treated most inadequately. What has been adduced, however, is so far representative in character as to justify, it is believed, the following conclusions: (1) That the existence of evil, as a human heritage, and a common calamity, has not failed—as, indeed, how could it?—to gain the attention of men, even in prehistoric and primitive times, while attempts at solutions of the mystery of its origin and the fact of its existence have not been wanting, either in pagan religion or in pagan philosophy. (2) That such attempts at solution, where they occur in pagan religion, assume naturally the form of myth and legend, and are in some instances associated more or less with the legendary recital of incidents in national history, or as connected with the migration of races. (3) That so far as now appears the older the myth or the legend, the more nearly does it approach to the biblical view of this mystery, while there is reason to believe that among certain primitive races, even after they had fallen into idolatry, a version of the origin of evil in the universe and in man was preserved, surprisingly similar to that which we have given to us in the Christian Scriptures. (4) That in all these mythological representations, an evil agency superior to that of man is recognized, while it is a fault in nearly all of them that they fail to give that place to the human agency which implies human responsibility and human guilt. (5) Upon the whole, if pagan teaching upon this subject, whether in religion or in philosophy, gives us no help in the solution of a great mystery, the result of the inquiry is to illustrate the signal divine wisdom shown in the Scripture narrative; which, while it leaves so much unexplained, still makes clear to us all we really need to know, as preparing us to understand what evil really is, the nature of our own share in it, and at once the need and the blessing of the offered deliverance.

→ EDITORIAL NOTES. ←

Hebrew in the Seminary Elective.—The question whether Hebrew shall be made elective in our theological seminaries has already been answered affirmatively in some institutions and is under consideration in others.

It is urged that the amount of time necessary to acquire a working knowledge of Hebrew can, in the case of many students, be spent more profitably in other lines of study. The labor required is great, the results are comparatively meager, and, at best, the knowledge gained is only linguistic. A good course in the English Old Testament, studied both historically and exegetically, would be, it is claimed, of far more practical benefit, and would still leave time for much work in other directions. Why shall the man who has no special aptness in learning language be compelled to spend so much time with so little, comparatively, of practical result, only to forget that little soon after he enters the pastoral life?

The real question, however, is not, Shall every student take Hebrew? but, Shall that be considered and credited as a thorough theological course which does not include Hebrew? The degree of Bachelor of Divinity, if it is to mean any thing, should mean that the person who receives it has, at least, a fair knowledge of the doctrines of Christianity, of the development of Christianity in the world, and the ability to interpret the Word which is the source of its doctrines and the germ of its development. If now he may be ignorant of Hebrew and still be deemed a well equipped interpreter of the Bible, why may he not be ignorant of Greek? If the English Bible is sufficient in the one case, is it not sufficient in the other? No doubt there are many men who, on account of deficient education, age or other circumstances, cannot profitably spend time on the languages. For them, it is better to put their efforts upon other work. But the seminary must not regulate its standard to suit this class. Let those who cannot profitably spend time on Hebrew, study something else; but let the standard be kept up, and let it be understood that a full course and a degree in divinity include an adequate knowledge of the Old Testament original. To confer a degree without that, is to say that a partial equipment is as good as a complete one.

If it should be urged that, as Hebrew is taught in the seminaries, the amount of Hebrew which can be gained by the average student is so slight that it does not pay, that would be a most humiliating confession to make. If this is at all true, the remedy lies not in abandoning the little, but in rejuvenating the department of Hebrew.

On the eve, or rather in the beginning, of a renaissance of interest in the Old Testament, and at a time when it is the biblical battle-ground, seminaries will be recreant to their trust if they set before students for the ministry a standard of superficial training. The work of a divinity school is not to train specialists, but it is to furnish men for the ministry who are adequately fitted to interpret the Bible to the people. They must be at home not simply in one part of the Scriptures, but in all parts.

It might be suggested that this question would not come up for consideration if Hebrew were recognized as it should be in our colleges, so that men might enter the seminary prepared to study the Old Testament as they do the New. But the responsibility rests for the present upon the seminaries, and until the better time when the Semitic languages find a place in the curricula of all good colleges, they must continue to carry the responsibility; and the higher they keep their standard, the more urgently they demand a knowledge of Hebrew, the sooner will the need be supplied.

Shall the Revision be Revised?—This question has been asked in all soberness; but is it really worthy of consideration? Would any thing be gained by a second revision? Would a second revision be more likely either to satisfy the popular mind, or to command the respect of scholars?

The most difficult item in the whole problem of Bible-Revision is the fact that the desire, and we may perhaps add, the whims, of two entirely distinct and widely separated classes of people must be satisfied. It will never be possible for any man, or set of men, to produce a revision of the Holy Scriptures which will be entirely acceptable even to a majority of either of these classes. For scholars, nothing short of a new translation will be at all satisfactory; for the average Bible-reader, even the changes which a revision introduces are distasteful. The revision of the Revision means still further changes. When these are made, the scholar will still remain unsatisfied; while, on the other hand, every additional change will make the general adoption of the Revision more difficult.

We believe that further revision will be fruitless. Let the time and money which would thus be spent be given to work on the Old Testament *text*; and when the necessary work has been done in this line, let us have a new translation. For the present, and for the next half century, the recent Revision, notwithstanding its defects and shortcomings, must suffice.

The Revision, Considered Theologically.—Two charges have been made against the theological character of the new Revision. It is claimed, on the one hand, that many additional changes would have been made, but for the theological prejudices of the majority of the revisers; and on the other hand, that the rationalistic tendency of a large minority of the revisers is clearly seen in the character of the marginal readings which have been introduced in such number.

The most interesting of all the texts in the Old Testament are those which are commonly believed to refer directly or indirectly to the Messiah. Now in the case of many of these texts there has been handed down a traditional interpretation with which the Messianic teaching of the Old Testament, as it lies in the minds of many scholars, is indissolubly connected. Of these passages, Gen. XLIX., 10 *Until Shiloh come*, Isa. VII., 14 *A virgin shall conceive and bear a son*, Ps. XXII., 16 *They pierced my hands and my feet*, may be taken as specimens. The old interpretation seems to be given up, if the marginal translation is adopted, *Till he come to Shiloh, A maiden is with child and beareth, They bound, or like a lion, my hands and my feet.*

Those, therefore, who maintained the rendering as given in the text are charged with being influenced by traditional prejudices; while those who stood for the marginal rendering are termed rationalistic.

But what, after all, is the *translator's* work? Is he to translate in accordance with some preconceived idea, adjusting lexicon and grammar to his theological views? Or is he to cast aside every thing of the nature of prejudice, and to decide for that rendering which a correct text, properly studied by the aid of grammar and lexicon, will furnish him?

It is, to be sure, impossible to rid oneself entirely of preconceived notions. Every man has a tendency, one way or the other, and he will unconsciously be influenced more or less by this tendency. But if it can be shown that either of these charges is true, or that both are true, a most telling blow has been struck against the probability of the general adoption of the Revision. Translation is one thing, interpretation is quite another.

ment; Relation of Theology to Preparatory Culture; Relation of Theology to Philosophy; Different systems and various branches of Philosophy as related to Theology; Predominant Theological Tendencies; The Religious and Scientific Tendency in Theology.

In the third division, which treats in particular of Exegetical Theology, there are taken up the following, among other, topics: Definition of Exegetical Theology; Relation of the Old Testament to the New; Sciences auxiliary to Exegesis; the Original Languages of the Bible; Biblical Archæology; Biblical Introduction and Canonics; Biblical Criticism; Biblical Hermeneutics; Exegesis; Methods of Exegesis.

Of course, the author attempts no detailed discussion of these topics. This is not his purpose. It is rather to point out to the student (1) the scope of the various sub-departments, (2) their relation to each other, and (3) the best authorities in each. In his selection of literature he has shown great care and skill. Only that which is of practical value is mentioned. The book is just what it purports to be, a text-book; it is arranged for the wants of the student, and not for those of the scholar. But its use is not to be confined to the theological class room. Ministers *who study* (alas that the number of those who do not *study* is so great!) will find in it valuable and helpful material.

We trust that the whole work, of which this is only Part I., may speedily be issued.

WOLF'S BIOGRAPHY OF SIR MOSES MONTEFIORE.*

A life of Sir Moses Montefiore cannot but be of interest to all humanitarians. His hand was ready for every good work, and his benefactions were world-wide. It is the subject rather than the style which makes this book attractive. The style of the writer is not of the highest order, nor is the treatment in all respects what the subject would warrant; but this is due most probably to the limitations which the author had set for himself. The biographer evidently purposed to give a compressed account of the activities of Sir Moses. So considered, the work is well done. The very wealth of material must have been embarrassing to the author; for the multitude of facts is at times bewildering to the reader.

This work is not only interesting,—if for no other reason, because of the man about whom it is written,—but it is of value to the student. It is necessarily more than the mere record of a man; it brings into review the leading events which have taken place in Europe and western Asia and northern Africa, during this century. In reading these pages, the political and social changes which have been wrought out among these peoples are brought to our attention. For though Montefiore was never a politician, he had to do with the most noted statesmen of his time; and, in his efforts to advance the social standing of his people, he had either to overcome or to take advantage of the results of the various political revolutions. This book, among other important things, records the progress made in the removal of the civil disabilities which have deprived the Jew of citizen rights—a most important chapter in modern history and one of never-failing interest. Sir Moses had, perhaps, more to do with this than any other one man.

* SIR MOSES MONTEFIORE: A Centennial Biography, with Selections from Letters and Journals. By Lucien Wolf. Illustrated. New York: Harper & Brothers, 1886. 12mo, pp. 248. Price, \$1.25.

We may instance a few facts called to mind by the author, as indicative of what may be found all through the book. We are told (p. 40) how the barrier between the Sephardim and the other Jews was removed. We have a sketch of the trials to which these people have been subjected by reason of the baseless and cruel "Blood Accusation" (Chaps. VII. and VIII., and elsewhere). We are told that learned Jews once "taught geometry, logic and philosophy in the University of Oxford, and that, in other respects, they bore an important part in the earlier development of education in England (p. 48). The author shows that Jews became usurers in Britain, because they were by law shut out from other business. He makes no feeble answer to Goldwin Smith and Freeman, in respect to their severe arraignment of the Jews of England; and plainly shows that Green was in error in saying that "from the time of Edward to that of Cromwell no Jew touched English ground."

The book is one that should have many readers. It brings before us a man who has had very much to do in effecting the great social progress of the Jews which has marked the last eight decades. But while Sir Moses Montefiore was a Jew, and to Israel belonged the privilege of giving him to the world, the world will claim him for its own. His benefactions reached to all peoples, and included the Christian with the Jew; all will feel that they have a part in him, and will delight to do him honor.

THE BOOK OF PSALMS. AMERICAN VERSION.*

This book will be welcome to many readers, who, having found more satisfaction in the American Committee's renderings in the New Testament, have looked forward with interest to a similar edition of the Old. Pending the issue of such an edition of the whole Bible, this one of the portion of the Old Testament which is most read will be acceptable.

Among the differences in reading between the work of the two committees, perhaps the most noticeable is the use of "Jehovah" instead of "Lord." The reason for this is that the word Lord, indicating rule or mastery, is not a translation of the Hebrew word, but gives an entirely different conception. The term "Jehovah" is already familiar to the English reader, and hence is chosen for popular use rather than the unfamiliar "Jahveh," preferred, with various modifications, by scholars. Appearing, as it does, in place of the oft-repeated "Lord" of the common version, it attracts attention to the frequency with which the awful divine name was used in the times when the Psalms were written. Yet as early, at least, as the time when the LXX. was made it had become obsolete as a spoken word.

Another difference, and one that will be very acceptable to most readers, is the discarding of obsolete English words which the committee across the water, in their over-conservatism, had preserved. Where they would read "tell," "meat," "minished," we find "number," "food," "diminished." Instead of "I prevented the dawning of the morning and cried," we read "I anticipated," etc.

It is to be hoped that this edition of the Psalms may assist in introducing the Revision to a more general use, a process that is necessarily slow.

* THE BOOK OF PSALMS. Translated out of the Hebrew, etc., with the Readings and Renderings preferred by the American Committee of Revision incorporated into the text. Edited by John G. Lansing, D. D., Professor of Old Testament Languages and Exegesis in the Theological Seminary, New Brunswick, N. J. New York: *Fords, Howard & Hulbert*. Pp. vi, 169. Price, 25c.

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THE AUTHORITY OF HOLY SCRIPTURE.

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I.

The authority of the Bible is founded upon the single fact that it is the word of God. The proof of this fact is that the writers of this sacred book speak as the spokesmen of God, and that every thing else in these writings is in harmony with the honesty and validity of this profession.

I. *First*, the writers of the Bible speak as the spokesmen of God. This is evident on the face of it, and becomes more evident the longer we study the book. One of these writers says of the Old Testament,¹ "All scripture is inspired of God." He says of himself and fellows,² "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, conveying Spiritual things in Spiritual terms." And accordingly another testifies,³ "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and out of the things which are written in this book." Many other statements of the same import may be quoted. And the writers always speak in a mode corresponding with this claim. The mode, indeed, varies, according to the nature of the subject. Thus, Ecclesiastes writes of the experience of life in this mundane sphere, as it presents itself to a man of practical wisdom. The Book of Proverbs is composed as it is natural for a man to write proverbs. The historian pursues his narrative in the style of an ordinary compiler of history. But in these, and all other cases, there is displayed the calm assurance of men who know and speak the

¹ 2 Tim. iii., 16. ² 1 Cor. ii., 13. ³ Rev. xxii., 18, 19.

things of God. They do not think it necessary to be perpetually asserting that they are divinely inspired; but they uniformly speak with authority, as men who are near to God, who have the mind of the Spirit, and are charged with a message from heaven.

II. And *secondly*, every thing else in this unique volume is in keeping with the plain indication of the writers that they are the spokesmen of God. Let us mark the main characteristics of the book that bear on this point, as they present themselves to the observant reader.

I. It embodies a history of mankind which is not only true in itself, but exhibits many peculiarities which are not to be found in any other work of the kind. It goes back to the origin of man, and traces the progress of the race from the first individual till it came to be distributed into the nations of the earth. It declares the original goodness of the father of mankind, and relates the fall of man from a state of holiness into a state of sin. And from the very beginning, it rises to the relation of man to his Maker and to the dealings of God with the human race in all the stages of its development. It is in one respect a universal history, treating of the whole progeny of Adam in all the vicissitudes of its course during more than four thousand years. It notes only the heads of things, the moving principles and decisive events that give character and impulse to human conduct, omitting the long and otherwise uninteresting periods of human affairs that are the mere consequence of these, and thus telling the tale of human progress in a marvelously brief space. But in another respect it is a particular history, unfolding in a few simple touches the workings of sin and the counterworkings of grace in the individual and the tribe; and then recording the rise of a chosen family into a people trained by divine institutions for the worship of the true God, the preservation of the knowledge of his grace and truth, and the restoration and establishment of the kingdom of God among all the nations of the earth. In the course of this narrative, it maintains a strict impartiality, finds no immaculate character even among the heroes of the chosen race, and lays bare the blemishes of the best men whom it celebrates. At the same time, it enters into the minutest details of personal life, and gives some of the most exquisite biographical sketches of men who had a conspicuous part in the heavenly enterprise. And it ascends to a climax of supernatural vision, when it relates the miraculous birth, holy life, atoning death and rightful resurrection of him whom it calls Immanuel, that is, God with us; and then proceeds to record the scene on the day of Pentecost, when the Holy Spirit came upon the assembled apostles, and to give the

labors and letters of some of the chief founders of the Christian church. It is plain that this is a history which could only be composed by men who were illuminated by the Spirit of God.

This history is, moreover, true and worthy of credit in every particular. It is corroborated by contemporary writers of other nations, as far as they touch upon the same times and places. It has been, and is still, receiving striking and frequent confirmation of its statements from the undoubted monuments of the past, from the stamps on the bricks of Babylon, the arrowheads on the tablets of Nineveh, the hieratic writings on the papyri of Egypt, and the inscriptions on the stones of Persia, Media and Palestine. It is more remarkable still that the sacred history of the Bible is the most trustworthy source to which antiquarians can resort for substantial aid in the decipherment of inscriptions and the identification of places coming within the range of its records. The late discovery of Pithom, one of the treasure-cities built for Pharaoh by the Israelites, is a case in point. Hence, it appears that this history is not only true in itself, but at the same time detects and corrects history in other documents bearing upon the same events. And some even of its marvelous events are beginning to be attested by the conclusions of science. The Bible records the beginning of things ; and it is now the general opinion of men of science, on purely scientific grounds, that the present order of things had a beginning. The Bible tells of a deluge that destroyed the existing race of man, with the exception of a single family ; and the Duke of Argyle is bold to affirm that there are grounds from geological research, for the submergence of a considerable portion of the present dry land under water within the period of man's existence on the earth. The manifest veracity of the narrative adds to the evidence that the writers drew their light from a divine source.

2. It recounts facts concerning the Supreme Being which are not open to unassisted reason or observation. It assumes the existence, and constantly affirms the wisdom, holiness and power, of the Eternal Spirit. It records the primary creation of the universe under the two-fold division of the heavens and the earth. It then describes a waste, void and dark abyss of waters on the surface of the earth, and depicts a subsequent creative process on this chaotic scene. This secondary creation lasts six days, and ends with the creation of man. All this was antecedent to the existence of man, and therefore beyond the range of human experience. It sets forth the providence of God as the foreordination of all events according to his eternal purpose ; and it has no hesitation in including miracles, or supernatural acts, among the incidents of the divine government. It announces the mercy of

God to repenting sinners, the atonement of the Lord Jesus Christ as the legal condition of forgiveness and its attendant blessings, and the regenerating power of the Holy Spirit by means of these two unspeakable boons. Along with these three essential elements of salvation, it reveals that there are three persons in the one God,—the Father, the Son and the Holy Spirit, all equally necessary to the eternal essence of the Godhead. It is obvious that all these facts concerning the nature of God, the origin of things, and the salvation of man are, in their full certainty and significance, beyond the reach of the intuition of reason or the observation of the human understanding. The men who write familiarly and habitually of such deep things of God must speak by the Holy Ghost.

3. It contains a chain of prophecy consisting of many links and extending from the fall to the very last day of human destiny. The main element of this series is the advent of the Redeemer, and the rise, progress and universal triumph of the kingdom of grace and salvation, carried on through all generations, till the resurrection of the dead, and the general judgment of the quick and the dead at the last day. The heavenly deliverer is called the seed of the woman, the seed of Abraham, the Son of David, the Son of God, and the Messiah, or anointed of the Lord. The series of predictions concerning him runs from the first book of the Old Testament to the last book of the New. It may be divided into three volumes, the first of which culminates in Isaiah, the second in Daniel, and the third in the Revelation of John. The Messiah is described throughout as a king, a priest, and a prophet. The time and place of his birth are so plainly indicated, that men were expecting him when he came. He is declared to be the Son of Man, but at the same time the Son of God. Collateral predictions concerning persons or kingdoms that come into contact with him or his people are communicated with the utmost ease and certainty. The most striking examples of this are the future of the Jews and the destinies of the four world-monarchies. As we pass along the stream of actually past time, we can note the fulfillment of successive parts of this great system of prognostication. A culminating point in the progress of events was the birth, life and death of Immanuel, in which he performed the great priestly act of offering himself a sacrifice for sin, so becoming the propitiation for the whole world. And we are beginning to be aware that we are fast approaching another great crisis, when the Spirit of truth will at length have convinced the world of sin, and of righteousness, and of judgment, and the reign of the saints of the Most High will begin. A third consummation is in the distance, when the great Judge of all the earth is to raise the dead,

and pronounce the sentence of acquittal on those who have returned to God, and the doom of condemnation on those who have persisted in enmity against him. Such are the sublime and solemn contents of prophecy, which up to this day have been receiving a continuous and conspicuous fulfillment. None but holy men of God, moved by the Holy Ghost, could reveal the several parts of this connected and consistent whole.

4. It enunciates the principles of an exalted and perfect morality. Ethics is that branch of metaphysics which relates to duty. All metaphysic has its root in reason, the faculty of intuition. It has two fields, the intellectual and the moral. The intellectual field of intuition is chiefly, but not exclusively, occupied with mathematics. The Scriptures abound in metaphysics. This is manifest whenever you reflect that you cannot take the first step in realism without intuition. For existence, substance, quality, thing, person—are all due to intuition, based on sensation. And the knowledge of one and all depends on such axioms as these:—that which acts exists; that which acts subsists; that which acts so, has a quality such as enables it to act so. That which thinks exists and is a person; that which acts without thinking, that is, without will or intention, exists, and is a thing. Hence, it is plain that the metaphysics of realism forms a large part of our thinking and speaking, and an equally large part of Scripture.

But ethics is a direct, not an incidental, element of the teaching of Scripture. The proclamation of the moral law from mount Sinai is the most clear, simple, concise and complete code of ethics ever published. It is complete as a whole; for it contains our duty to God and our duty to man. It is complete in the duty to God; for it inculcates the acknowledgment of his unity, his spirituality, his deity and his supremacy. It is complete in the duty we owe to man; for it enjoins the obligation of equity and charity towards inferiors, superiors and equals, with regard to their life, person and property, in deed, word and thought. Its clearness, simplicity and amazing brevity nobody can deny. It contains one commandment which expresses, in a special case, the great principle of equity which runs through the whole decalogue, namely, "Thou shalt not steal." And the law of charity glances through, from behind the law of equity, in the beautiful clause, "And showing mercy unto a thousand generations of them that love me and keep my commandments." There is no match for this piece of legislation in the whole range of human literature. Equity and good-will are the two axioms of ethics. They are expanded in the briefest possible form in the decalogue. They may be expanded into a moral science of any extent. But there is not a prop-

osition in the whole theory of conscience, which may not be traced back to these two spring-heads of ethical truth. And even these two are simply the negative and positive poles of the one great moral principle, Whatsoever ye would that others should do to you, do ye even so to them. This is the one uniform and often repeated and exemplified morality of the Bible. All human examples, indeed, are imperfect. But there is one perfect and sublime exemplification of this axiomatic principle of moral science, which we might say it was the chief object of the Bible to set forth. It is touchingly expressed in the following sentence: "Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins." This will for ever be the wonder of wonders in the grandeur of goodwill at least to the family of man. The book that contains the absolute theory of moral obligation, and the only unexceptionable example of disinterested benevolence, is in this respect worthy of God, and can only come from men who are the spokesmen of God.

Three other important characteristics, bearing upon this point, will be treated in a second article.

THE REVISED PSALTER.

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I.

The object of this paper is simply to call attention to a few of the more important changes made by the Revisers in the Book of Psalms. I understand that I am at liberty to express approval or disapproval of these changes, as I may think best. I cannot feel at liberty, however, to be out of sympathy with the undertaking to improve our English Bible. I cannot look upon the company of noble men who have been engaged in it, otherwise than with the highest gratitude and respect. No other Christian scholars of this generation, I believe, were better fitted for the task. None would have accomplished it more successfully, or to the greater satisfaction of the Christian public. I am inclined, in fact, for one, to accept the work they have given us as, on the whole, the very best that was possible at this time and under these circumstances. What was ideal was not striven for, but only what was practicable. In some respects the result is a disappointment; it could not well be otherwise. In general, it is a source of peculiar gratification and encouragement.

If, in some rare cases, accordingly, I venture to dissent from conclusions reached, it is in no spirit of captiousness. It is simply as an outsider who may be assumed to be ignorant of many of the reasons which influenced this body of men in what they have done or left undone. Nor do I forget that, in such instances of dissent, I may be merely giving my vote with an actual majority of the Revisers themselves (see preface to the Old Testament, p. ix). It should not be overlooked, in fact, by any one, that the marginal notes form a constituent, and by no means an unessential, part of the Revision. They stand but a single step removed from the text, and, like some of their honored predecessors in the Bible of 1611, not a few of them merely await the more general invitation which, after a time, is sure to come, to take their more appropriate place within it.

The revised Psalter is certainly a great improvement on that of two hundred and seventy-four years ago. One who reads the two side by side will be surprised to discover how many really important changes have been made. One who reads the Revision by itself, while noticing, possibly, no great difference in sound or sense, will still wonder at the ease with which he comprehends some hitherto beclouded texts, and, here and there, will be at once startled and charmed by the new light that bursts upon him from quite unexpected places. Only a very small proportion of the more than two hundred instances I had marked, where changes worthy of special note have been made, can be here reviewed. Where exception is taken to changes made or not made, it will be uniformly indicated in a foot-note.

Psalm II., 12.—The rendering "For his wrath will soon be kindled" (RV.) is to be preferred to "When his wrath is kindled but a little" (AV.), especially for grammatical reasons. The Hebrew word in consideration, when standing by itself in the Bible, is commonly made to refer to time and not to quantity (cf. Isa. XXVI., 20). The statement of Lange's *Bibelwerk, in loco*, that it does not have the meaning of "soon," in hypothetical connections, is false. Cf. Ps. LXXXI., 14; Job XXXII., 22. Are we to understand that the Revisers, in leaving out the capitals with "he" and "his," meant to indicate that, in their opinion, the Son, and not Jehovah, is referred to in this language? ¹

¹ In Ps. II., 1, the marginal rendering appears to me to be much nearer the original than is the text: "Why do the nations tumultuously assemble, And the peoples meditate a vain thing?" The Revisers, moreover, by rendering the word *regesh* "throng" in Ps. lv., 14 (cf. also lxiv., 2; Dan. vi., 11, 15), offer a justification for the margin here, while the AV. translates *haghah* by "meditate" in Ps. i., as frequently, and never anywhere else by "imagine," except in Ps. xxxviii., 12, where also the Revisers seem to have neglected a good opportunity.

Ps. v., 3.—The latent reference to the morning sacrifice, which the original contains here has been happily brought out by rendering: "In the morning will I order (AV., direct) *my prayer* unto thee, and will keep watch" (AV., look up). The Hebrew word for "order" is the one especially used of the arranging of the wood and the victim on the altar. And the psalmist says that when he had done this he would keep watch, that is, for the answering fire from heaven to consume his sacrifice. In verse 4, "Evil shall not sojourn with thee" is a more correct and a much more significant declaration than "Evil shall not dwell with thee" (AV.). And the same is true of "Hold them guilty, O God" (verse 10), substituted for "Destroy thou them, O God." The Hebrew verbal root concerned carries in itself the idea both of sin and the punishment of sin. In the Qal form it means either to incur guilt or to suffer for it. In the Hiph'il, accordingly, it should be rendered by "hold guilty," "condemn," or, "give up to punishment as guilty." The LXX. have properly translated by *krinon autous*.

Ps. VII., 6, 7.—Grammatical considerations, as well as the context, required an essential modification of the thought at this point. In magnificent imagery, the poet represents Jehovah, who had descended to interpose in his behalf, as ascending, after the sentence had gone forth, from the earthly judgment-seat to his heavenly domain, in view of the assembled peoples (cf. Gen. xvii., 22; Ps. LXVIII., 18). Hence, he does not say: "Awake for me *to the judgment that thou hast commanded*" (AV.), but "Awake for me" (RV.). And then, with the response of faith, "thou hast commanded judgement. And let the congregation of the peoples compass thee about: And over them return thou on high" (AV., "for their sakes therefore return thou," etc.). Again, in verse 11, it is a decided improvement, from the point of view of the original text, to say that God is One who has "indignation every day," (RV.), rather than that "God is angry with *the wicked every day*" (AV.). The thought is not general. The connection shows that what is meant is that God, as a righteous judge, is always observing and always indignant at wrong-doing, though there may be delay in visiting punishment upon it. And in verse 13, an evident mistake has been properly corrected. The reference, undoubtedly, is to arrows used in sieges, which were often dipped in some inflammable substance. Cf. Eph. vi., 16. The AV. renders: "He ordaineth his arrows against the persecutors." It should be: "He maketh his arrows fiery *shafts*." The LXX., and others of the old versions, are in the same condemnation as our own (LXX., *tois kaiomenois*).

Ps. VIII., 5.—The new rendering here "For thou hast made him but little lower than God" (AV., the angels) will come near having

a startling effect on some readers. It is, however, not only justified by the Hebrew, but really required by the context, which undoubtedly has in view the account of man's creation given in Gen. I., 27.

Ps. IX., 7.—The Hebrew verb *yashabh* does not mean "to endure" here, or anywhere else in the Bible. The AV. has often missed one of its commonest significations "to sit as king," "to be enthroned." The Revisers have done well in this place, therefore, to change the almost tautological "But the Lord shall endure for ever" into "But the Lord sitteth *as king* for ever."

Ps. X., 3, 4.—Quite a new turn has been given to the thought in this difficult psalm, in a number of instances, and greatly to its advantage in clearness and force. The necessity for such changes had long been felt by scholars, and now, that they are made, they will, no doubt, commend themselves to all as at least suitable to their connection. It is not said, for example, of the wicked that he "blesseth the covetous *whom* the Lord abhorreth;" but, as the parallelism requires, he is put on a level with the covetous, and it is declared of him that he "renounceth, *yea*, contemneth the Lord." That is, the verb *barak* is used here, as in Job I., 11, and elsewhere, in the sense of "take leave of," "renounce," and not in its ordinary sense of "bless." And so in the following verse, which carries on the same thought, we read in the Revision, "The wicked in the pride of his countenance *saith*, He will not require it. All his thoughts are, There is no God." The AV., far less happily, "The wicked, through the pride of his countenance, will not seek *after* God: God is not in all his thoughts."

Ps. XI., 7.—The weight of probability is largely in favor of the Revised Translation, "The upright shall behold his face," in place of "His countenance doth behold the upright," although, grammatically speaking, the latter is quite as correct as the former. For the possibility and desirability of beholding the face of God is a common sentiment of the Psalter, as well as of the other Scriptures (Ps. XVII., 15; CXL. 13), while the representation of the face as seeing is foreign to them.

Ps. XVI., 2, 3.—None will be found to regret that the original text did not justify the tame and dubious expression "My goodness *extendeth* not to thee. *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight;" but calls rather for the logically lucid and scripturally correct statement, "I have no good beyond thee. As for the saints that are in the earth, They are the excellent," etc.¹

¹ In verse 4, there is a lexical difficulty with the word *mahar*. The idea of exchange may, it is true, be derived from it, and has a slight support in Jer. II., 11. But a more correct rendering, as it seems to me, would be that of the margin ("give gifts for"), the reference, apparently, being to the gifts made by the betrothed on account of his bride. De Witt even renders, "Their griefs shall be many who wed with other gods." See *Præse Songs of Israel*, New York, 1884, p. 18.

Ps. XVII., 5.—AV., "Hold up my goings in thy paths." An Infinitive absolute is rendered as an Imperative, which is allowable in certain circumstances; but here it was obviously intended to take the tense, and be subordinated to the form, of the preceding and following verbs. Hence the RV., more properly, "My steps have held fast to thy paths." And in verse 11, an Infinitive construct with *l'* has been restored to its right sense as expressing a purpose, "They have set their eyes to cast *us* down (AV. bowing down) to the earth." Still again in verse 13 seq., there is a gain in literalness, as well as in force, in the rendering "confront him," that is, the wicked, instead of the "disappoint him" of the AV. And while it would not be positively out of harmony with the teaching of the Scriptures to call the wicked the sword of Jehovah, or to speak of men, rhetorically, as his hand (AV.), still the context clearly demands the change: "Deliver my soul from the wicked by thy sword; From men by thy hand, O Lord." It is not against God's judgments that the psalmist is praying, but against man's injustice and cruelty.

Ps. XVIII., 2.—As in several other passages, the AV. has mistranslated the word *maghen* here, which never means any thing else than shield, by "buckler" (*socherah*, Ps. XCI., 4), and the Revisers have corrected accordingly, as also at verse 30, and Ps. VII., 10 (AV., "defence").¹

Ps. XIX., 3.—This verse explains in what sense it is understood that the heavens do not speak: "There is no speech nor language; their voice cannot be heard." Nevertheless, there is intelligible communication. The AV., accordingly, says just the opposite of what it ought to say, "There is no speech nor language *where* their voice is not heard." So in verse 5, valuable service has been rendered in indicating that the original is not responsible for the irrelevant thought that the sun "rejoiceth as a strong man to run a race," but only for this, that it "rejoiceth as a strong man to run his course," though it may seem to take him around the inhabited globe. Again, in verse 7, the AV. is brought into harmony with itself in Ps. XXIII., when it is made by the Revisers to say of the law of the Lord that it restores (not "converts") the soul. And in verse 12, where there was danger of one's theology becoming somewhat befogged on the great doctrine of sin, if he were to trust the common English version, the opening

¹ I am wholly unable to explain why the Revisers have substituted "brass," in verse 34 of this psalm in place of "copper" or "bronze" for "steel," or why they have retained the word in other places in the Old Testament. It seems not unlikely that men were already acquainted with steel, or something answering to it, (cf. Jer. xv., 12); but we have no knowledge that they employed brass. At Nahum ii., 3 (Revision) there is a recognition of steel, though the original word is not that which is used here.

of God's Word as it really is, has again given light (Ps. CXIX., 130). It should read, "Who can discern (AV., understand) *his* errors? Clear (AV., cleanse) thou me from hidden *faults*."

Ps. XXI., 6.—In XVI., 11, the psalmist, who seems to be David, speaks of "fullness of joy" in the divine "presence." Here, in a psalm, likewise ascribed to David, the expression recurs, in part, "Thou makest him glad with joy in thy presence." The AV., however, without reason, and with a clear loss to the rhythm, changes it to "Thou hast made him exceeding glad with thy countenance."

Ps. XXII., 29.—The unintelligible "And none can keep his soul alive" (AV.) is brought into harmony with its context by the new rendering, "Even he that cannot keep his soul alive" (RV.). That is, not only the rich and mighty, but also the poor and helpless are to submit themselves to Jehovah.¹

Ps. XXIII., 3.—It is gratifying that, in this delightful psalm, but a single change was found necessary. The Revisers would render, "He guideth me (AV., leadeth me) in the paths of righteousness for his name's sake." In the preceding verse a different Hebrew word was translated by "leadeth." While elsewhere the AV. itself translates this one by "guide." In the interest of exactness, therefore, and of Hebrew synonymy, the alteration was called for (see Ps. XXXI., 3; XLVIII., 14; LXXVIII., 26, 52).

Ps. XXIV., 6;² XXVII., 3.—The removal of obscurities in a version is scarcely less important than the correction of false renderings. Here the ambiguous "In this will I be confident," possibly understood as referring back to the declaration in verse 1, has given place to "Even then will I be confident," that is, obviously, though war should rise against me. Cf. the rendering of the same expression in the AV. at Lev. XXVI., 27 ("for all this").

Ps. XXIX., 9, 10.—A magnificent passage that has so often stirred us in the old version, will stir us yet more in the new. The former's vagueness, notwithstanding its antiquity, we shall part with without protest, in the presence of the latter's directness and perspicuity.

9 "The voice of the Lord maketh the hinds to calve,
And strippeth the forests bare (AV., discovereth the forests);

¹ In verse 16, in the translation "They pierced my hands and my feet," the Revisers acknowledge that they have followed the Sept., Vulg. and Syr. (Am. Revisers add, "etc.") against the Hebrew text, and so contrary to their usual practice. It might appear like an evasion, as the text is theologically important, if another pointing of the Hebrew did not give much the same meaning as the Versions. Still, it is unfortunate that, of the few readings adopted on the authority of the ancient versions, one of them should be of this character.

² Here, again, the Revisers have abandoned the Hebrew text to follow the LXX., Syriac and Vulgate Versions. We see no just ground for it, and should vote decidedly with the American Committee, who would substitute the margin "עַבְרַן יַעֲקֹב" for the text. The harshness of the Hebrew construction is itself evidence of its originality.

And in his temple every thing saith, Glory (AV., doth every one speak of his glory).

10. The Lord sat *as king* at the Flood (AV., sitteth upon the flood);
Yea, the Lord *sitteth as king* for ever."

Ps. XXX., 4.—As might have been expected, the sublime declaration of Jehovah to his servant Moses, found in Exod. III., 14, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you," is made the subject of allusion by the biblical writers (cf. Ps. XCVII., 12). There is such an allusion here. The AV., however, betrays not the faintest indication of it in its "give thanks at the remembrance of his holiness." The Revisers come appreciably nearer to the sense in rendering "Give thanks to his holy name."¹ Verse 5.—Human suffering finds no alleviation like that which comes from the Scriptures; its promises, its encouragements to faith and hope. Consequently it is no unmeaning change, to read in place of "Weeping may endure for a night," the more comforting "Weeping may tarry [as a sojourner] for the night, But joy *cometh* in the morning."

Ps. XXXII., 8, 9.—If, for the sake of coming nearer to the actual truths of the Bible, we are willing to sacrifice some favorite passages from our familiar English Version, we shall not suffer it to alarm or deter us if we find that those truths, in their inspired original form, prove to be out of harmony with many a well-wrought sermon or many a popular hymn. Jehovah did not just say—difficult as it may be to work the new thought into the old song that says he did—"I will guide thee with mine eye" (AV.), but something equally tender and beautiful: "I will counsel thee with mine eye upon thee" (RV.). And the comparison of human intractability with that of the horse or the mule loses none of its suitability or effectiveness by the decided change of form it undergoes in the hands of competent modern scholars. The psalmist does not assert of these animals that their mouth must be "held in with bit and bridle lest they come near unto thee" (AV.); but, in stricter harmony with his own context, "Whose trappings must be bit and bridle to hold them in, *Else* they will not come near unto thee" (RV.).

The foregoing corrections in the first thirty-two psalms, with many others left unnoticed by us, may seem to some minds somewhat trivial and unimportant; but they are far from being so. "The notion that slight errors, and defects and faults are immaterial," says Archdeacon Hare, "and that we need not go to the trouble of correcting them, is one main cause why there are so many huge errors and defects and faults in every region of human life, practical and speculative,

¹ But the American Committee have brought out the idea precisely in translating: "Give thanks to his holy memorial name."

moral and political. No error should be deemed slight which affects the meaning of a single word in the Bible ; where so much weight is attached to every single word ; and where so many inferences and conclusions are drawn from the slightest ground. Not merely those which find utterance in books, but a far greater number springing up in the minds of the millions to whom our English Bible is the code and canon of all truth. For this reason, errors, even the least, in a version of the Bible, are of far greater moment than in any other book, as well because the contents of the Bible are of far deeper importance, and have a far wider influence, as also because the readers of the Bible are not only the educated and the learned, who can exercise some sort of judgement in what they read, but vast multitudes who understand whatever they read according to the letter."

THE VALUE OF THE OLD TESTAMENT FOR A CORRECT KNOWLEDGE OF THE NEW.

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[This article is the *fourth* in a series on "The Value of the Old Testament for the Work of the Pastor," of which the first appeared in Vol. IV., No. 3, the second in Vol. IV., No. 4, the third in Vol. IV., No. 6.]

We are to consider what is the value of the Old Testament for the pastor, because of the aid which may be derived from it for the correct apprehension of the teachings of the New Testament. This value of the Old Testament for a correct knowledge of the New, is twofold.

1. The first element of value is the fact that the doctrinal teachings of the New Testament, and the meaning of its facts, are only fully and accurately to be known in the light of the facts and truths presented in the Old Testament.

It has already been shown, in treating of the first kind of Old Testament homiletical material,—namely, the History of the Central Preparation for the Incarnation,—that Jesus and his doctrines are only to be rightly understood and correctly known, when he and they are studied in the light of the history of Israel, and this history itself is regarded as the result of a continued divine on-going in human life towards the coming Incarnation. What is now claimed is similar to this, and yet different from it. It is now maintained, not only that Jesus and his teachings are not to be understood if the Old Testament is left out of account, but that all the New Testament writings

can only be fully and truly interpreted in the light of Old Testament truths and facts. It is, moreover, meant that the knowledge of the history of Israel is not alone sufficient for the man who would know the true meaning of the New Testament, but he must have also a knowledge of the doctrines taught in the Old Testament, and understand the real import of the various facts of religious and spiritual significance which it presents.

For the New Testament teaching is simply the complement of that of the Old. The New Testament has, in no sense, superseded or abrogated the Old; nor is its teaching a different teaching from that of the Old, if, by different, it is meant to imply any degree of opposition. God and man in the Old Testament are not other than they are in the New. The God of the Old Testament is, in his character, and in his essential relations to man, just what God is declared to be in the New Testament. There is not one way of salvation, one law of life, one code of ethics, in the Old Testament, and another, or a different, in the New. God is not doing one work in the world according to one set of principles, as he is presented to us in the Old Testament, and another according to new and different principles, as seen in the New. The work is, in both cases, essentially the same. The form of it may change indeed; but even thus, the new form is only the result and development of the old form. God's purpose for man is ever the same; His essential relations to him always unchanged; the principles on which He deals with him for good or for ill, eternally fixed, for they lie in His own immutable nature. It must be, therefore, that the New Testament doctrine owes both substance and form to the same essentials that underlie and shape the teaching of the Old Testament. Revelation is a unity.

But it is also a development. Like creation, revelation is a thing of gradual completion. In it, as in nature, the highest forms have appeared last. But these highest forms are not separate from and independent of the lower. On the contrary, they are possible only by the pre-existence of the lower forms, and in a certain sense, are the product of these lower forms. In essence and in determining factors, they are largely identical with the lower forms that have made them possible. They are, consequently, only to be understood by first comprehending well these lower forms. The zoologist must study the mollusca, if he is to give the full interpretation of man, and must not be ignorant of the larva, if he would rightly unfold the life-history of the butterfly, and explain its structure. So, too, the interpreter of the New Testament, to be truly successful in his work of unfolding these last teachings of the Spirit, must have a knowledge of the real mean-

ing of the facts and doctrines of the Old Testament, in which the lower forms of the great truths of revelation appear.

It must be useless to expect to enter into the real centre of Christianity but as the race entered it. The fact is that, in a very broad and deep sense, "Salvation is of the Jews," as our Lord himself declared. The Son of Man was a Jew, Paul was a Jew, the New Testament writers were all Jews. All these had their thinking and their teaching continually shaped by the institutions and ideas of the Old Testament. From the Old Testament they drew the greater part of what they taught. To attempt, therefore, to reach the real meaning of the New Testament without recognizing, not merely that there is a connection between it and the Old Testament, but as well that Old Testament ideas are the very centre and soul of it, is to ignore all the facts relating both to the historical development of Christianity itself, and to the gradual reception of the New Testament as authoritative and divine.

In support of the view which has been taken in regard to the necessity of the knowledge of the real meaning of the Old Testament for the right understanding of the New, and for the confirmation of the statements on this head, which have been somewhat dogmatically made, the following considerations are presented :

(1) The early church, in the days of the apostles and their immediate successors, saw in Christianity, if we may not say merely the religion of the Old Testament, then certainly a religion based on the Old Testament, and for whose contents the Old Testament was a sufficient and satisfactory warrant. This is shown by the fact that, while the Old Testament Scriptures were always received in the church of this period as authoritative and divine, the writings of the New Testament only gradually came to be acknowledged as a body of inspired Scripture, and as equal in value and authority to the Old Testament. In reference to this historic fact, which no student of the history of the early church can doubt, Westcott remarks (*Canon of the New Testament*, p. 1):

"It seems no less important.....to trace the gradual recognition of a written Apostolic rule as authoritative and divine, to observe the gradual equalization of 'the Gospel and Epistles' with the 'Law and the Prophets.'"

The same writer also says, in his article in Smith's Bible Dictionary (Article *Canon*):

"The sense of the infinite depth and paramount authority of the Old Testament was too powerful even among Gentile converts to require or to admit of the immediate addition of supplementary books. But the sense of the peculiar position which the Apostles occupied, as the original and inspired teachers of the

Christian church, was already making itself felt in the sub-apostolic age ; and, by a remarkable agreement, Clement, Polycarp, Ignatius, and Barnabas draw a clear line between themselves and their predecessors, from whom they were not separated by any lengthened intervals of time."

It is clear, then, that neither Christ nor the apostles intended it to be understood that the religion and the doctrines which they preached and taught were, in any way, to abrogate, supersede, or even stand over against the Old Testament. On the contrary, they must have found in the Old Testament itself the essential elements of what they taught, and must have based all their teachings on its contents ; so that their doctrines and the religion based upon these, were such as could only be completely and accurately understood in the light of the Old Testament teaching. Else the apostolic, and the sub-apostolic church, would not have accepted, with such unanimity, the Old Testament Scriptures as an authority for the contents of the Christian faith, and only gradually have given to the gospels and the epistles a rank and an authority equal to those of the law and the prophets.

(2) The apostles themselves speak of the teachings of the Old Testament in such a way as to show that they considered them to be, at least in essentials, the teachings of Christianity, and a complete guide and authority for beginning and perfecting the Christian life. Paul, for example, in 2 Tim. III., 14, 15, declares that, in the Old Testament is made known, with all needed clearness, (a) the Christian way of salvation, (b) the nature and true object of Christian faith, (c) the manner and means of true reformation of life, and (d) the way to attain perfection of Christian character. But this is only to say that the Old Testament is, "for substance of doctrine," the creed of Christendom, at least so far as concerns the great outlines of the Christian faith. Christianity, therefore, was not intended to supersede the Old Testament, still less to stand in any attitude of hostility to it. Christian doctrine is its complement, making clear its true meaning, and, in turn, made to be thoroughly understood only by its aid.

(3) Christ himself, as we are told in Matt. v., 17, declared that his teaching was not, in any sense, an abrogation of the Old Testament, but was only the outgrowth and complement of the teaching to be found in it. This will appear if we consider what must be the meaning of the word *Pleroo*, as used in this passage. The etymology of this word, the evident opposition in which it stands, in this passage, to *Kataluo*, and the clear intent of the speaker, as determined by the context, all unite in showing that it can here have no other meaning than that of *fill out*, or *complete*. What Christ meant to say, then, surely was, that this teaching was only the complement of the teach-

ing of the Old Testament, founded upon it, and, in essentials, identical with it. This teaching of his, and the religion to which it gave birth, are, then, only to be correctly understood as they are studied in the light of the Old Testament teaching.

All these considerations surely establish the truth of what was claimed at the beginning, that the doctrines and facts of the New Testament are only to be apprehended as they are approached along the way of the Old Testament teaching. Any attempt to know the truth that lies in the New Testament, if it ignores this one true way of finding it, can only end in more or less of mistake and error. The preacher, who neglects the study of the Old Testament, must either preach only some part of the glorious gospel of the Christ who interpreted in all the Scriptures the things concerning himself, or some perversion of that gospel, some "other" gospel. To do either of these things, is to fail to be the true pastor, duly feeding the flock of God.

EGYPT BEFORE B. C. 2000.

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I.

It is common now for writers on the history of the east to speak of times three, four and five thousand years before Christ. They speak with so much assurance, that one might suppose there was no rational doubt of these dates. While there is much to be said in favor of these extreme dates, it is well for us to be assured that they lack for their proof indubitable contemporary monuments which have come down to our days. The tradition of a people, or rational inference from later monuments, is very uncertain ground for the firm tread of history. We may have good reason to believe that the tradition represents facts, and that our inferences are correct, but, if we possess no monumental proof, tradition and inferences should be painted as nebulae and nothing more.

I shall not deal with nebulae, but with simple, hard facts, that have been verified and reverified by numerous proofs, now extant, in sculptured stone, paintings, architecture, articles of dress, of domestic and agricultural use, and of all the employments of life. These proofs do not rest on any single monument, but are checked and stamped by many monuments and by their undesigned, yet undeniable, coincidences, the strongest of proofs.

I have no theories about the pyramids, nor am I a chronologist to fight the battle of dates. I shall not discuss either.

By the testimony of architecture, archæology and philology, most of the oldest extant monuments of our race are found in Egypt. There by a process as simple and as sure as the addition of known numbers, we reach monuments of the human brain and hand at least five hundred years anterior to any others now known, which form the bound to the utmost reach of positive history of man, outside the Bible.

For the period of which alone this paper treats, the first six dynasties, I have put the date, B. C. 2000, five hundred years later than the calmest of the archæologists of Egypt put it, while others move it back 2500 to 3000 years anterior to B. C. 2000. Having little faith in dates which cannot be proved, I have marked a terminus previous to which the period spoken of must have passed away.

We are driven back beyond B. C. 2000 by the testimony of long walls inscribed in bas-relief and painted, by inscribed sarcophagi, by numerous memorial tablets or steles, by many granite, diorite and basalt statues, by inscriptions and bas-reliefs on rocks in all parts of Egypt. Besides these, there are six different, yet generally concurring lists of pharaohs; five of which were inscribed before B. C. 1200, in different parts of Egypt. The papyrus of Turin (age of Ramses II.), the inscription of Seti I. at Abydos, the inscription of Ramses II. at Abydos, the tablet of Sakkarah (time of Ramses II.), the inscription in the hall of the ancestors at Karnak, now at Paris, and the list of Manetho.

By no credible supposition of contemporaneous dynasties can the first six dynasties be brought below B. C. 2000. Before Ramses II. (1500-1300 B. C.) there were more than seventy pharaohs, who ruled over upper and lower Egypt. From the last pharaoh of the third dynasty to and inclusive of the sixth dynasty the extant monuments are so many and various that we are better acquainted with the manner of life under these dynasties than under any of their successors.

Besides these lists of kings, there are also imperfect lists of the royal architects and hereditary priests of these early times, found in upper and lower Egypt.

The temples, tombs, steles, pyramids, statues, vases, bas-reliefs, tell their own story of their age. Just as one acquainted with the archæology of art in Europe, can with certainty assign works to their period, and would never mistake works of the Renaissance for those of the early Christian centuries, or place the Tanagra figurines within the Christian centuries, so the extant monuments of Egypt range them-

selves necessarily in their proper order, and lead us beyond B. C. 2000, as the period of the first six dynasties.

It is easy to say B. C. 2000, but it is very difficult to realize it. B. C. 2000 is more than 1000 years before Homer; as far beyond Homer into the preceding ages as we are removed from Gregory the Great and Mahomet. B. C. 2000 is more than 2000 years before the reindeer departed from France and Germany, and 1500 years before the elephant left his grazing ground in Mesopotamia. It is 1200-1300 years before Greek and Roman history begins. It is 1000 years before the earliest known period of Indian history. It is 1000 years before the reign of David in Israel, when the present fashionable philological criticism tells us the history of Israel begins. It is 500 years before Moses led Israel out of Egypt and 500 years before the book of Genesis was written. It is 250 years before Joseph went down to Egypt, and 50 years before Abraham sought refuge there.

This is a long time ago, and in our conscious superiority of the 19th century we are apt to lay our hands upon our heads and pity the supposed poor creatures, ignorant as beasts, existing, not living, who were condemned to subdue this earth for us immeasurably their superiors. A closer acquaintance with the world's ancestors will abate this pride and dissipate this ignorance. Because we have the printing-press and railroads and telegraphs and telephones, we sometimes look back with contempt on the men of these early ages. But they were the men who, by the most compact logical deductions, made the grandest discoveries of all time, compared to which later inventions, great as they are, take their place in a lower sphere. The grandest of all inventions by human brain was that of the alphabet, and for that invention we must ascend towards these early years.

The ancient Egyptians rise up before us. They speak no word. Their works answer for them; and, considering the current misapprehension concerning them, we do not wonder at the sad smile on the face of many an ancient statue.

Strong in brain and deft of hand were these early men, yet our knowledge of them is largely drawn from their peculiar weakness. From the first days of their manhood they were busied in building their own tombs, small temples in their way, built of hard fine-grained stone that took a polish and held the delicate tracing of bas-reliefs of scenes and of inscriptions explanatory of the scenes. On the inner walls of these temple-tombs they caused to be inscribed during their lifetime their own epitaphs, so as to avoid all mistake on that subject. And for elaborate self-laudation these epitaphs defy the competition of all later mortuary literature. These early Egyptians tell who they

are, whom they married, what office or offices they hold, how well they perform their duties, and what the pharaoh thought of them, what they possess, what they enjoy, and last, though not least, what they expect from the gods. If all they say of themselves was true, we need never hope to see them in the next world, and the present long disappearance of Osiris from the world's history can be easily accounted for by his bankruptcy from endeavoring to reward such merits. But this very vanity and selfrighteousness spreads before us on the enduring stone the glowing picture of their life and its accompaniments, so that now the most accurate account of B. C. 2000 is the simple recital of pictures any child can read. Most of the tombs of these early days are found west of the site of ancient Memphis, stretching for miles along the desert and in the immediate neighborhood of the pyramids.

At the earliest point of history we find Egypt a compact, well organized State under its pharaohs. Its territory extended from the first cataract (Elephantine) to the sea, 600 miles north and south. It was already divided into upper Egypt, from Elephantine to near Memphis, and lower Egypt, from Memphis over the Delta. Not only do we read the orders of the earliest pharaohs concerning this territory and its government, but the stones themselves, transported hundreds of miles at the orders of the pharaohs, tell of their original home far away. At this time Egypt was divided into nomes, or counties, and each nome had its name, its well-defined boundary, its system of irrigation, and its governor and judges. Over a number of nomes or counties a higher officer was placed.

Egypt, well regulated within, was rich and strong enough to seek conquest abroad, for no other purpose than to increase its luxury. The first monument of the pharaohs is found, not in Egypt, but high up on the rocks of the Wady Maggarah, in the peninsula of Sinai, above one of the openings into the copper and turquoise mines. In this valley and near these mines there are fifteen other inscriptions of the successors of this pharaoh. These mines could produce nothing but copper and turquoise, they were 250 miles away from the capital of the pharaohs, Memphis, and 100 miles from their eastern boundary and beyond a burning desert, yet the Egyptians conquered this land and held it by garrison, to obtain copper and the jewel, though of this jewel comparatively little use was made.

The Nile then was the Nile of to-day. Under a pharaoh of the sixth dynasty an officer goes to the first cataract and procures timber from farther up the river and builds four dockyards, and at one time with "six broad ships, three tow-boats, three rafts and one vessel of

war" brings down to Memphis "a sarcophagus," "granite doorway sills" and "a statue" (Inscrip. of Una, *Records of Past*, Birch, 2:7). These boats loaded with granite could only be brought down over the cataract at the time of the inundation, just as at the present time. De Rouge, *Recherches*, p. 117.

Egypt was then the gift of the Nile, for the early bas-reliefs and paintings represent the land as overflowed. Already instructed in the art of irrigation, of which we know so little, the people had furrowed the land with canals for irrigation and for navigation.

The population was dense and cities were found in all parts of the land and are mentioned in the inscriptions. With the earliest records Memphis is a great city, with temples and priests, not only within its limits, but in its vicinity.

From the numerous statues of the men and women of this period we gain a very clear idea of the form and fashion of the people. These statues are remarkable as portraits in stone. Some of them are colored. There is one statue in wood, which, when it was brought to light from the sand of Sakkarah, the natives immediately named the Sheik el Beled (village mayor), from its close resemblance to the living village sheik. The men were in general tall and thin in flesh, with large full shoulders, full chest, the arm strong and ending in a long, thin hand, the hips narrow, the lower leg thin, the muscles of the knee and calf largely developed, for they were great walkers, the feet long, thin, and broad at the toes. The brow square and rather low, the nose short and round, the eyes large and opening wide, the cheeks round, the lips thick, the mouth long and smiling (Maspero, p. 16). "According to Prof. Owen (*Trans. 2 Intern. Congr. of Orientalists*, Lond. 1874, 6, p. 370) the skull shows a highly Caucasian type and intellectual development" (Birch, *Bede Lect.*, p. 10, n.). There is nothing to distinguish the man of B. C. 2000 from races now existing. The statues of B. C. 2000 are portraits to the life of men of Egypt to-day.

These old Egyptians were not living mummies. Thoughtful, mindful of death and the judgment, and preparing in their way for it, capable of stupendous conceptions and able to build their wonders on the earth and under it, taking note of every item of income and expenditure, pertinacious in little things as well as in great works, yet "no people could be gayer, more lively, of more childlike simplicity, than those old Egyptians who loved life with all their heart and found the deepest joy in their very existence." "They were fond of biting jests and smart inuendoes; and free social talk found its way even into the silent chambers of the tomb." (Brugsch, *Hist.* p. 19.) They had their moral apothegms which bear a strange likeness to those we use

at the present day. They knew the worth of moral purity, of filial obedience, of humility in all stations, of the right use of wealth, of kindness especially to the poor ; but, like men of later generations, they knew and preached more than they practised.

THE SUNDAY SCHOOL LESSONS.

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DECEMBER 13. THE SUFFERING SAVIOUR. Isa. LIII., 1-12.

DECEMBER 20. THE GRACIOUS INVITATION. Isa. LV., 1-11.

The last twenty-seven chapters of Isaiah form a continuous literary work. This work may perhaps be best described as a didactic poem, a series of sermons in rhythm, full of feeling and poetic fire, though lacking the progressive action which would be essential in an epic or in a drama. The regular rhythm of the poem is stately, occasionally relieved by the insertion of brief lyric pieces, with an entirely different movement. See, for example, Isa. XLII., 10-12.

The poem has three main divisions, each of them containing three subdivisions, each of which consists of three parts. These twenty-seven parts are quite commonly called cantos, in the lack of a better term, by the scholars who have written on the book of Isaiah. The twenty-seven cantos differ somewhat in their limits from the twenty-seven chapters, as the latter are now divided.

Many commentators hold that the poem was written from the point of view of Israel in Babylon, just at the beginning of the conquests of Cyrus. Some of these hold that this point of view was adopted predictively, by inspiration, and others, that the book was written in the time of Cyrus. With all due deference to men wiser than myself, I cannot accept this opinion. Some parts of the work certainly refer to the period in question, Isa. XLIV., 24-28, and the opening verses of the next chapter, for example. But this is only an occasional mode of representation ; the usual mode contemplates Israel as a political power, residing in Jerusalem and the cities of Judah.

These twenty-seven cantos are very much more used in the New Testament than is any other continuous portion of the Old Testament of equal length. Some other sections, the middle chapters of Genesis, for example, or a selected tract of the Psalms, might rival it in the number of citations, but the citations from these chapters of Isaiah are longer and fuller, and the imagery of Isaiah is carried over into the New Testament, to an extent altogether without parallel in these other writings. The name of Isaiah, as a concordance shows, is ten times mentioned in the New Testament, in connection with these twenty-seven chapters ; in six of these instances, the words cited are attributed, verbally, at least, to the person Isaiah ; and in the other four, to the book of Isaiah.

There is no historical testimony, either in the Bible or out of it, to the existence of any great prophet named Isaiah, except the one who lived in the days of Hezekiah. Scholars who disbelieve in the reality of miraculous prediction, of course hold that the poem we are now considering was not written by this Isaiah,

but by some author who lived as late as the reign of Cyrus the Persian. The same view is taken by some authors who do not deny the possibility of inspired prediction. According to their differences of view, different men hold either that the New Testament writers and their contemporaries were mistaken in attributing this work to Isaiah, or that the Isaiah to whom they attribute it was a second prophet of that name, living in the days of Cyrus or later, or that, when they say that Isaiah uttered certain words, they mean no more than that the words were to be found in the book of that name. It is a supposable theory, for example, that the present book of Isaiah is a collection of productions of different men, written in different centuries, and that the collector gave to his work the name of Isaiah, because the productions of that prophet predominated in his collection. As a section of the same theory, it is certainly imaginable that the second half of the book may be a collection of older poems, arranged by a subsequent hand into a single symmetrical poem.

These things, I say, are supposable, and imaginable. If they could be proved to be true, I do not see that they would necessarily conflict with any proposition dear to intelligent orthodoxy. Views of this sort are actually held by men who are so thoroughly competent and so thoroughly reverent, that we have no right to treat them with either contempt or bitterness. But while I wish to emphasize all this, the evidence in the case yet seems to me to preponderate immensely in favor of the conclusion that the twenty-seven cantos are the literary work of the Isaiah who lived in Hezekiah's time. For the discussion of the subject, see the introductions to Isaiah in the various commentaries, works on Biblical Introduction, and religious and other encyclopædias. Especially valuable are the articles published by the Rev. W. H. Cobb, in four numbers of the *Bibliotheca Sacra*, in 1881 and 1882.

According to the division adopted by Prof. Franz Delitzsch, the first of the two Sunday School Lessons named above, with the last three verses of the preceding chapter, constitutes the fourteenth of the twenty-seven cantos of the poem. The subject is the contrasted exaltation and humiliation of the Servant of Jehovah, who is named in the first sentence in the canto. What I suppose to be the best received Jewish interpretation of the passage insists that the Servant, as here mentioned, is Israel; and points to the fact that the history of Israel is that of a people who have always been both suffering worse calamities, and achieving more magnificent successes, than any other people; and whose calamities have been, to a very remarkable extent, overruled to the benefit of the nations of the earth. We Christians are more or less in the habit of denying this interpretation; but the New Testament writers never deny it. Instead of denying it, they add to it the great truth that, in the person of him whom they present as preeminently the Messiah and the Servant, who came, humanly, out of Israel, and whose history is generically a part of the history of Israel, these utterances concerning Israel are fulfilled in an infinitely larger, grander, exacter sense, than in all the rest of the history of Israel combined. According to Isaiah and Paul, the Servant is not Israel as distinguished from the personal Christ, nor the personal Christ as distinguished from Israel, but the one as including the other. It is logically possible to use the term Christ as including, besides the person of the Redeemer, the whole work of redemption in all the ages, and therefore that part of the work of redemption which was wrought through the people of Israel; and the term is actually so used in the New Testament, Eph. i., 10, for example.

Again, it is logically possible so to use the term Israel as to include in it all the historical consequences which followed from Israel as an antecedent, and among these, both the Christian religion and the person of its Christ; and the biblical writers actually use the term thus, in a large proportion of the Messianic prophecies and of the apostolic comment thereon.

This canto sets forth a great truth concerning the divine government. This truth is, not that the innocent are ever punished for the guilty, in the proper sense of the term punishment, but that the innocent suffer for the guilty, and that God uses this state of things to bring about the most beneficent results; among other results, often, the repentance and the justification of the guilty. It is very likely true of the Israelitish people that, apart from the question of their own sins, they have suffered more for the sins of others, and with more beneficent effects to themselves and others, than any other people whose history we can trace. But I cannot find in considerations like these more than a subordinate and illustrative part of the meaning of the prophecy before us. Its full meaning can be realized in nothing less than the truly atoning death of the Savior of mankind.

The second of the above designated Sunday School Lessons constitutes, according to Delitzsch, the sixteen of the twenty-seven cantos. It is one of the shortest and in a literary point of view, one of the simplest and finest of them all. It was probably understood by those who first heard it, as a call to repentance and to the sharing of spiritual blessings, enforced by the doctrine that God had made a covenant with Abraham and with David, in virtue of which Israel was God's Servant, his chosen agent for blessing all the nations of the earth. Ethically, therefore, the gracious invitation was precisely the same to them as it is to us. If the matter referred to in the chapter is some local or political salvation, still the local affair is treated of by applying to it the general principles on which God deals with men; and it is no perversion of Scripture to apply these principles directly to the cases which arise in our own experience; provided, of course, we make the application correctly. The unlearned man, who understands these verses in precisely the same meaning which the words would have in the mouth of a modern revival preacher, is much nearer the truth than the critical scholar, if the latter dessicates them into mere statements concerning a certain crisis in Israelitish politics. The prophet exhorts the people whom he addresses collectively, and each individual of them, to accept Jehovah, because all things else, without Him, are unsatisfying. The Christian preacher makes the same exhortation, and gives the same reason. The prophet bases his exhortation on whatever men then knew, or looked forward to, of the Messianic covenant made with Abraham, Israel and David. The Christian teacher bases his exhortation on whatever men now know or look forward to, of the same covenant; for we all claim, with Paul, that ours is a new covenant only in the sense of being a larger unfolding of the old covenant.

JAN. 3, 1886. JOSIAH AND THE BOOK OF THE LAW. 2 Kgs. XXII., 1-13.

Hezekiah, king of Judah, was succeeded by Manasseh. During his long reign, Sennacherib, Esar-Haddon, and Assur-bani-pal (the Sardanapalus of the Greek historians) were kings in Assyria. Their records are known quite in full, and abound in matters indirectly throwing light upon the Bible history; but we must resist the temptation to cite them. The Sardanapalus of the Assyrian records is

as unlike as possible to the Sardanapalus of the Greek historians; being an energetic prince and a great conqueror, instead of an effeminate person. After a long reign, Manasseh was succeeded by Aman, and he, after two years, by Josiah, the king in whose reign the incidents of the lesson took place. At some time during the reign of Josiah, the long series of conquests which the Assyrian kings claim to have made over Babylon culminated in the complete supremacy of Babylon, and the final overthrow of Assyria. The Mesopotamian records of this event are meagre, the Greek records hardly trustworthy, and the Hebrew records mainly confined to the fact that Zephaniah, who says that he prophesied in the days of Josiah, was prophesying against Nineveh.

We turn from further notice of the historical setting of the lesson. In the current critical discussions, two questions concerning the lesson are of very marked importance: First, what was the book that Hilkiah found? and secondly, how did he happen to find it?

It seems to me unaccountable that the men who have answered the first of these questions have paid so little attention to the fact that, both in Kings and Chronicles, the records carefully distinguish, verbally, between the book that was found, and the book which was read, entire, before the people. Nearly every author assumes that these two were identical, and argues his opinions from this assumption. But the book that was found is called "the book of the Law;" in one instance, "the book of the law of Jehovah by the hand of Moses," 2 Chron. xxxiv., 14, 15; 2 Kgs. xxii., 8, 11. It is said in Kings that Shaphan read it, that Shaphan read it before the king, that the king read it (verses 8, 10, 16). The parallel statements in Chronicles are that Shaphan read in it before the king, and that the book (or perhaps the curses written in the book) was read before the king, verses 18, 24. In none of these private readings is there a syllable to indicate whether the reading occupied one sitting or many, or whether the whole book was read, or only a part of it. Later, the king read publicly "all the words of the book of the covenant, which was found in the house of the Lord," 2 Kgs. xxiii., 2; 2 Chron. xxxiv., 30. From the words "which was found in the house of the Lord" it is probably fair to infer that this book of the covenant was identical, either wholly or in part, with the book of the law found there. From its being called by a different name, and from the fact that the statements made concerning it are different, it is fair to infer that the identity may have been only partial, or, in other words, that the book of the covenant, the whole of which was read to the people, was some defined section of the book of the law. We cannot absolutely prove this, indeed; but it is likely to be true, and no one can disprove it.

The traditional opinion seems to be that the book of the law found in the temple was the Pentateuch; and there is certainly nothing inconsistent with this in the account. We have just seen that there is no force in the objection that the Pentateuch is too long to be read at a sitting, for the account does not intimate that the book of the law, as distinguished from the book of the covenant, was thus read, either publicly or privately. On the other hand, however, it is evident from verses 11-20, that the king read the law in Deuteronomy, and there is no trace in the narrative of his having read any other part of the Pentateuch. So far as any testimony positively given in the narrative is concerned, his book of the law might have been merely this section of the Mosaic writings. But still again, the term "the book of the law," or even the term "the book of the law by the

hand of Moses," is not necessarily limited to the Pentateuchal writings. The term "the book of the law" would appropriately include any other writings authoritatively given through prophets, as well as those given through Moses. In the New Testament, the law sometimes means the Pentateuch, and sometimes the whole Old Testament. It is both unproveable and improbable that there was ever a period in Israelitish literature, when a similar variation of usage was inadmissible. In Ezra, the phrase "the book of Moses" is so used, apparently, as to include certain sections of the Book of Chronicles—a book which then probably existed only in sections.* Joshua, as well as Moses, wrote in the book of the law. There is historical testimony to the fact that prophetic writings were not only produced, but were gathered into collections, in the days of Samuel and David, and again in the days of Isaiah. We are informed that Josiah actually possessed and used authoritative sacred writings of David and Solomon, and perhaps others, 2 Chron. xxxv., 4, 15, 18. 2 Kgs. xxiii., 15, 17, 18. If the book found in the temple was larger than the people's code in Deuteronomy, it seems more probable that it contained all the prophetic Torah-writings which had been collected and recognized, up to the time of "the men of Hezekiah king of Judah" (see Prov. xxv., 1), than that it consisted of Mosaic writings only.

Whether this book was the Pentateuch, or only a part of the Pentateuch, or included other writings as well as those of Moses, there is no intimation that this was the only copy then existing. The idea that there was no other copy anywhere, and that the pious young king had never till then accurately known the contents of the law, is so picturesque, so gratifying to our love of the wonderful, that no one should be surprised at its having come to be a part of the common interpretation of the narrative. But the records nowhere either assert or imply that this was the only copy; and the probabilities are certainly all the other way. The authors both of Kings and of Chronicles held that the book of the law had been in use from the beginning of the times of which they treat, that is from the reign of David; and that during all this time, Israel was a literary people. They both give us to understand that Josiah was already prosecuting the reforms called for by the book of the law, before Hilkiah found the book in the temple. No reader doubts that the authors intended to convey the impression that the copy found in the temple was a special copy of some sort; supposably the original copy, or supposably the official royal copy, or something of the sort. The fact of its being a special and remarkable copy will account for all the interest taken in it, and thus for all the renewed zeal occasioned by it, even if common copies of the same book were then plentiful in Jerusalem and elsewhere. The assertion that the copy found was the only copy in existence is, therefore, one that must not be taken for granted. It needs proving, and no proof of it can be found.

The traditional opinion as to how the book happened to be found in the temple is, of course, that it had been hidden away during the persecutions of Manasseh, and the knowledge of its hiding place lost. The contrary opinion held by many is that the book had just been written in Josiah's time, and that the finding of it in the temple was part of a plan arranged for calling the attention of the king to it. Few of the intelligent supporters of this theory would claim that it

* In EZRA vi., 8, we are told that the setting of the priests in their divisions, and the Levites in their courses is written in the book of Moses. But these matters are not mentioned at all in the Pentateuch, and are treated in detail, with the use of the same technical terms used in this statement in Ezra, in 1 Chron. xxiii. and xxiv.

agrees with the account given, either in Kings or in Chronicles; they would only claim that this must be the underlying fact, which the authors of the historical books which the authors have somewhat inaccurately transmitted. Their reasons for this claim are drawn partly from the narratives themselves, and partly from external sources. The reasons from external sources, we cannot now examine. They do not seem to me to justify the conclusions just mentioned. Their reasons from the narratives themselves are really very largely based, not on the narratives, but on the traditional interpretation which we have considered above. The men who hold to the traditional interpretation of course deny these conclusions drawn from it. But it seems to me in this, as in many other instances, that to correct the misapprehensions that have been incorporated into the traditional view is to remove the fulcrum from under the lever of the men who are working to overthrow that view.

STUDIES IN ARCHÆOLOGY AND COMPARATIVE RELIGION.

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XII.

THE IDEA OF EVIL, AS TO ITS NATURE.

It is but stating a very obvious truth to say that evil presents itself to men, always and necessarily, under two aspects,—either as that which we term physical, or that which we term moral. The former, of course, will include all that in nature which indicates disorder, or that affects unfavorably the welfare of sentient beings, and the latter, that which, in a higher sphere of things, is evil because it is wrong. That the relations of these two should, in apprehension and in speculation, be confused, is noways surprising, especially in those cases where men confront such great problems of the universe with no help from revelation. We perhaps ought rather to be surprised that, in a world where the physical aspects of evil so much force themselves on the attention of men, its moral aspects should retain a hold so firm and so enduring. The fact may testify to the undying nature of that principle which God has given to the human soul as a higher law in man's own being, and a witness to the being and nature of God himself.

INSTINCT AND SPECULATION.

It is more in the way men have dealt with this principle, than in the presence or absence of the principle, that differences in races and in ages of mankind are seen. Traces of it—rather we may say distinct manifestations of it—appear even in savage races. Take the case of the Basutos, among whom, according to Casalis, cited by Pressensé “the idea of moral evil is conveyed by such expressions as ugliness, debt, deficiency, powerlessness;” by whom “theft, adultery, and lying, are unsparingly denounced;” and in many of whose proverbs a moral insight appears which one would not expect to find in a savage race. “Human blood,” they say, “is heavy, and will not let him flee on whose hands it is.” “If a man be secretly killed, the straw of the field will tell it.” “The thief catcheth himself.” “Cunning devours its master.” Undoubtedly, the idea of moral evil, among such races, never gets beyond what is elementary to it, or perhaps we may

say instinctive, although in some things they may put to shame the so-called civilized races themselves. "Two Irishmen one day," says Quatrefages, in treating of this point, "quarreled with some Australians; they were without arms. Instead of profiting by this advantage, the savages gave them arms, that they might defend themselves." "In our war at Tahiti," says the same writer, "Admiral Bruet, commander of the French forces, took a bath one day in a river in the interior of the isle, while a well-armed chief, belonging to the enemy, was concealed near by. When peace was gained, the chief came to see the admiral, and easily showed him that, for nearly two hours, his life had been in his power. 'Why did you not draw?' said the admiral. 'I should have been dishonored in the eyes of my people,' replied the native, 'if I had killed, by surprise, a chief such as thou.'"

To speculative and mystical philosophy the beclouding of these distinctions as respects the nature of evil is perhaps more due than to any other one cause. Plato's treatment of the subject is well-known. So far as virtue is wisdom and sin is folly, Plato's teaching might almost be said to exhaust the subject. Yet, who, in these days, needs to be told that such teaching does not even approach the root of the matter? Seneca, although far from being as good a man as Plato, came nearer to the truth on this subject than Plato ever did, in saying: "The human mind is by nature perverse, and strives for what is forbidden. Our fault is not external to us; it is within us, and cleaves to our souls." How oriental mysticism viewed the matter will appear further on.

THE PRIMITIVE IDEA—ACCADIAN.

Primitive ideas as to the nature of evil, so far as they can as yet be ascertained, are very significant in this connection. In what is thus far accessible of primitive Accadian and Aryan literature, there is little or no trace of that confusion of physical with moral evil which we find in the sacred books and the priestly systems of later centuries. As the translators of those Accadian psalms of penitence, so ancient and so primitive, say, the tone of them is often almost scriptural, and sometimes we might seem to hear David himself lamenting and confessing his sins. "O Lord," this penitent cries out, "O Lord, thy servant thou dost not restore. In the waters of the raging flood seize his hand. The sin that he has sinned to blessedness bring back. The transgressions he has committed let the wind carry away." "My Lord in the wrath of his heart has punished me. God in the strength of his heart has overpowered me." The petitioner is much confused in his ideas of deity. Now he uses a word which, perhaps, almost answers to the Hebrew *Jehovah*; then he prays to his god and to his goddess, to the sun and to the moon. He is wandering into thick darkness, as to the personality of God; but he has not yet lost that view of sin as sin, which Old Testament history assures us was impressed on primitive man in the story of the fall in Eden, and confirmed by the history and fate of the whole antediluvian world.

One might dwell upon this at almost any length. Prof. Lenormant, while accepting as true the corrected translation of what Mr. George Smith supposed to be a legendary account of the fall itself, maintains, to use his own words, that there are "convincing proofs of the existence of myths relating to the terrestrial paradise, in the sacred traditions of the lower basin of the Euphrates and Tigris." And he makes emphatic reference to that picture, Chaldean in origin, with which our Bible dictionaries have made us familiar, and now to be seen in the British

Museum, carved upon a cylinder of hardened stone, which presents a man and a woman, seated, one on each side of a tree, whose fruit they are in the act of plucking, while behind the woman a serpent stands erect. These traditions of the fall had evidently made a profound impression upon that people who planted along the lower Euphrates the first human abode after the deluge, and out of whose country came Abraham, the friend of God.

THE PRIMITIVE IDEA—ARYAN.

But let us notice, in a like way, another of these primitive peoples. In his preface to the "Sacred Books of the East," Prof. Max Müller speaks of those who have asserted that "the religious notion of sin" is not found in the hymns of the Rig-Veda, the oldest sacred literature of the ancient Aryan race. This, he says, is a mistake. In another of his works he says that "the consciousness of sin is a *prominent* feature in the religion of the Vedas," a statement which other writers think over-strong. He translates, in still another book of his, from a hymn to Varuna, which has a very marked Old Testament cast. "Let me not yet, O Varuna," pleads the petitioner, "enter into the house of clay"—that is, the grave; "have mercy, almighty, have mercy. If I go trembling, like a cloud driven by the wind; have mercy, almighty, have mercy. Through want of strength, thou strong and bright god, have I gone wrong; have mercy, almighty, have mercy. Thirst came upon the worshiper, though he stood in the midst of waters; have mercy, almighty, have mercy. Whenever we men, Varuna, commit an offense before the heavenly host, whenever we break the law through thoughtlessness; have mercy, almighty, have mercy." Other writers quote from other hymns such expressions as these: "Deliver us this day, O God, from heinous sin." "May our sin be repented of." "Absolve us from the sin of our fathers, and from those which we have committed with our own bodies." "Varuna is merciful even to him who has committed sin." For the most part, indeed, as we had occasion to notice in a former paper, the prayers in these hymns are for quite other things; for victory over enemies, for the preservation and increase of the flocks, for long life and for worldly good in general. Yet this other feature is certainly a marked one. What we have to say of it all is that in this literature, out of which grew alike the religion of the Brahman and Buddhist, and the religion of Zoroaster, as many think, the idea of evil is singularly free from those absurd accretions which characterize Brahmanism especially; illustrating again the fact that the prehistoric religions of paganism, so far as we become acquainted with them, are more pure and just in their conceptions of the nature of evil than the historic ones. If I may, without dwelling here too long, I would like to quote in addition, one of these old hymns, a hymn to Indra, partly as an additional illustration of my point, and partly because of its suggestiveness otherwise. It is a kind of dialogue between Indra and the worshiper. Indra speaks first:

"I come with might before thee, stepping first,
And behind me move all the heavenly powers."

The worshiper then responds,

"If thou, O Indra, wilt my lot bestow,
A hero's part dost thou perform with me.
"To thee the holy drink I offer first;
Thy portion here is laid, thy soma brewed.
"Be while I righteous am, to me a friend,
So shall we slay of foemen many a one."

“Ye who desire blessings, bring your hymn
 To Indra: for the true is always true.
 ‘There is no Indra,’ many say; ‘who ever
 Has seen him? Why should we his praise proclaim?’”

Then, in his own response, in turn, Indra says:

“As on heaven’s height I sat alone,
 To me thy offering and thy prayer rose up.
 Then spake my soul this word within itself:
 ‘My votaries and their children call on me.’”

There are several things here upon which we might comment. Assuming the translation to be a correct one, as in the main it probably is, it is an example of what I have had occasion to speak of before, a monotheistic strain, even in one of the hymns of a people whose worship was paid to nature-gods. Indra “sits on heaven’s height alone;” and as he comes to meet his worshiper, “all the heavenly powers” are simply his attendants. Then, among this Aryan people, as also of those amongst whom Job lived, there were those who demanded, “Who is the Almighty that we should serve him? And what profit shall we have if we pray unto him?” There were fools, then, who said in their hearts, “there is no God.” But it suits our present purpose to notice this line especially in the hymn,

“Be, while I righteous am, to me a friend;”

And also these two,

“Ye who desire blessings, bring your hymn
 To Indra; for the true is always true.”

Righteousness in the deity worshiped, righteousness in the worshiper. It is but a word, but a gleam; yet does it not teach us something? Religion had not yet become pantheistic; nor had it yet confused itself with speculations as to the soul’s emancipation from the soul of the universe, or its corruption through some contact with matter and a body rank with sinful desire. These Vedic worshipers are not yet either Brahman or Buddhist. They hold this simple faith: that a wicked man must not pray in his wickedness to the righteous deity; but he whose hands are clean may come to the True One who is “always true,” and may expect to hear him say, “My votaries and their children call on me.”

The writer, Mr. Keary, of the British Museum, in whose book upon “Outlines of Primitive Belief” I find this hymn, holds the strange theory that the hymn was made and sung by a people whose ancestors had been fetish-worshipers; that their earliest object of adoration had been the fire-drill, shaped like a cross, with which, in their savage condition, they had been accustomed to kindle the flame in the wood to cook their rude banquets. When, in history, one may ask, has a savage race, worshiping the crude utensils of their household life, risen up, entirely of themselves, with no help from any quarter, to such a conception of deity and of man’s duty to him as this hymn discloses? If it were not so much beneath the dignity of evolutionist wisdom to believe in the Bible, might it not give a far more rational account of the origin of the Aryan faith?

The truth seems clearly to be that both Brahmanism and Buddhism, while basing themselves on this Ancient Vedic religion, were not improvements upon it, but much the contrary. Hence it was that when Rammohun Roy, and Chunder Sen, within the present century, wished to reform the Hindu faith, they went clear back to the Vedas themselves; claiming that the religion there disclosed, although in form and seeming polytheistic, was in truth a religion recognizing one

God, though under many names because under many forms of manifestation; and claiming, also, that as compared with either of its offshoots, it was pure, both in teaching and in tendency.

THE LATER IDEA—BUDDHISM.

Buddhism, certainly, much as it has been praised of late years, was a great falling away from the robust religion of those ancients conquerors of India. Buddhism, as taught in the sacred books of that religion, is not the faith of one who faces the facts of his condition, or the facts of his environment in this world, honestly and bravely, but of one who runs away from them, like a coward, or tries to, and hides himself.

The key to the Buddhistic conception of evil is found in what is told of Buddha himself, more especially the circumstances under which he was led to devote himself to the founding of a new religion, or at least the reforming of an old one. The story has been many times written, of late years, and I need give it only the briefest attention. The son of a king, by name Prince Siddartha, he left his heirship to a throne to become an ascetic and a teacher. He is represented in the narrative as having been, during all his early years, jealously kept by his father, with a view to defeat some prognostic of calamity to the royal race through him, secluded from all contact with the world outside the palace, and all the suffering and sorrow there endured. Life was made to him, until he had reached early maturity, one holiday, with every conceivable luxury and every form of pleasure jealously provided for him. This is his idea of life; allowed finally to ride forth from the palace into the city, in spite of all precaution taken he chances to see, on the first of these excursions, a diseased person, on the second one decrepit, wrinkled and shrunken with age, on the third, a dead body borne to its burial. He had never known before that such things as these had even an existence. From his third excursion, especially, he returns home smitten to the soul with a sense of human misery, and thenceforth has no rest, until, as he imagines, he has found a sure means of relief. With the three great evils already encountered by him he associates another—that of the repeated births, which, according to the Brahmanism in which he had been educated, are the lot of man, and which entail upon him a liability to successive existences in which he may traverse the whole circuit of unhappy being, from the highest to the lowest. The prince may in his second birth be a beggar, the common man may be reborn a brute; upon that whole future of the soul in its transmigrations, rest the most dismal possibilities, from which a sensitive spirit like this of Buddha might well shrink. Hence, we find, all through the life and teaching of Buddha, the changes rung upon these four great evils as afflicting the race, birth, old age, disease, and death. The ideal remedy provided is what the Buddhists call Nirvana; a state reached, in the present life, in which every manner of desire, affection, aspiration, hope shall be by processes of self-mortification so completely subdued, as that the evil and the good in existence shall be made one and the same; and a resultant state in the next life which is, as nearly as possible, annihilation of the very consciousness of being.

I find in the Buddhistic books that the idea of evil as sin, is not, indeed, wholly absent; yet it is there, not as implying any sense of guilt, but simply as causing pain. Such a prayer as one finds in a hymn of the Rig-Veda, or an Accadian penitential psalm, would be an impossible thing on Buddhistic lips. Of whom

is such a one as he to ask forgiveness? To whom is he to confess sin? Whether as pantheist or atheist, he knows of no such thing as moral accountability, for there is no being to whom to be accountable. There is no law save that kind of inexorable naturalistic fatality, under which certain effects follow certain causes. Sin, for him, save so far as some vague sense of distinction of right and wrong survives, is simply the act of a fool, who puts his foot into an open trap, or drags down a leaning wall upon his own head.

There are, indeed, admirable precepts of a certain kind in the Buddhistic books, and of these I shall speak hereafter, and of the real ethical value there may be in them. For the rest, I do not know of a more fatuous thing, even in nineteenth-century fatuity, than that glorification of Buddha and Buddhism in which Mr. Edwin Arnold—chiefly, let us hope, in a literary interest—led the way, and in which a few silly people in Europe and America are trying to follow him.

Buddhism may represent to us the mystical and ascetic view of evil as to its nature—how widely prevalent, no student of the history of religions needs to be told. The more distinctly speculative view though still defective, is a higher one. It is well stated by ex-President Woolsey, in his introduction to the "Gorgias" of Plato, where he says that "in the view of Socrates, and in that of Plato at first, all virtue must be resolved into science," or knowledge, "all vice into ignorance." Plato's later view, according to the same writer was, that virtue consists in truth: "that the faculties of the soul respectively perform their part, and are all obedient to the reason;"—a doctrine as to the foundation of morals which quite pervades the modern rationalism. It certainly is not an adequate idea, either of evil or its remedy, since it takes no account of that which *prevents* men, *all* men, from acting "obedient" even "to the reason."

CONCLUSIONS.

1. There is already ground for saying that in its idea of evil pagan religion is upon the whole, more pure in tone and more consistent with the teachings of enlightened reason, even, as we ascend into prehistoric times. As we approach the primitive periods in the annals of any historic pagan religion we find the conception of evil more and more that of our own sacred books. The prehistoric literature of these religions, so far as yet accessible, deals with evil almost wholly in its aspect as moral evil, while the pagan rituals of that early period are pervaded, as those of later times never are, with a penitent utterance that at times is almost in the phraseology of the Hebrew ritual itself.

2. When this primitive purity in the conception of evil began to change to its later and corrupt form, the first step of change was, as the evidence appears to show, that of the old dualistic religions, in which the origin of evil was found in the malignant interposition of an evil being, powerful enough to contest the supremacy of the universe, while the creation of evil by this being was his method of making war upon the author of all good. In this, so much of the original revelation on this subject was retained as concerns the fall of man and the introduction of evil on earth through the instrumentality of Satan, the tempter.

3. In process of further change those speculative notions began to prevail, in which ideas of physical and moral evil were confused; the conception of evil as sin grew dim and feeble, and while pagan religions became more pantheistic or idolatrous, the sense of accountability, of personal guilt, was obscured if not wholly lost. In a word, pagan religions, in their history, are shown to have

undergone processes of steady deterioration, in respect to the idea of evil, just as also in their idea of God.

4. If these inferences from what is known at present of the history of religions shall be justified by the results of further inquiry, as there is every reason to believe they will be, that theory of the origin of religion which is held by the extreme evolutionist school, will, it should seem, have to be given up. This theory supposes that religion began in a sentiment of wonder, as man in his earliest rise above the conditions of a brute became more intelligent; that the next step of evolution was the worship of the fetish, in the form of any object that appealed to this sentiment of wonder, or the sentiment of reverence, or of fear; that next came the worship of nature-gods; then mythology and the deities of such pantheons as those of Egypt, of Greece, and of Rome; polytheism becoming at last monotheism. This necessarily presupposes that all religious ideas were in the beginning crude and almost brutal, and that as we ascend into prehistoric times, they become more crude, and less in harmony with the reason and conscience of enlightened man. It is enough to say, at present, that the evidence thus far warrants us in holding that the facts are in direct conflict with this theory; and these facts, as time goes on and investigation proceeds, will in all probability make it at last impossible to consistently hold any other theory of the origin of religion than that which finds it in that *revelation* of which the Christian Bible is the record and the repository.

→GENERAL NOTES.←

“Lay thy hand under my thigh” (Gen. xxiv., 2).—I do not propose to determine whether the usage alluded to in this passage points to a phallas-worship or to a special sanctity of the organ of generation, resulting from the rite of circumcision, or whether this usage merely symbolizes an invocation to posterity, to guard the oath that has been offered, and to avenge it if violated. But I wish to point out that in Ur-Mughair, the place from which Abraham took his departure, as well as in other ruined towns of Chaldaea, *phalli* made of clay have been discovered with inscriptions of Uruk, of Nur-Rammân, and of Išmî-Dagan, etc. It should be observed that the inscription is always placed on the portion of the conical stone which extends as far as the *glans*, while the exposed *glans* on the other hand never exhibits an inscription. Also on the large conical stones, which were set up as frontier and boundary marks, the portion corresponding to the *glans* never bears an inscription. We have here merely religious and symbolic figured representations.—*Schrader in The Cuneiform Inscriptions and the Old Testament.*

The Serpent in the Cuneiform Inscriptions.—We meet with the serpent in figured representations repeatedly, especially upon cylinders, and it assumes such a form that we can see that it has some religious and symbolic significance. But hitherto it has not been possible to say with any certainty what this significance more precisely is. It has not yet been proved whether, in the well-known representation on a cylinder (see Geo. Smith, *Chaldaean Genesis*, Germ. ed. p. 87), the snake, that is coiling upwards behind the woman who is seated, is the serpent that tempts man to sin, or whether this entire representation has any reference to the Fall (so Delitzsch *Parad.*, p. 90). Just as in this case we have two human beings (man and woman) seated and in like manner stretching forth their hands to the fruit—clusters of dates—hanging down on every side, so we find in a similar representation on the pages of Ménant, catalogue, etc., pl. III., No. 14, two persons standing one on either side of a palm quite naturally portrayed and each holding with one hand the stalk of a cluster of dates. In the latter case, however, there is no reason to suppose that there is any allusion to the story of the Fall; nor upon the cylinder above mentioned is there the slightest indicated reference to what constitutes the specific feature of that narrative—the presentation of the fruit by the woman to the man. We certainly have no right to assert that the Babylonians had no story of a Fall, although no written accounts bearing upon it have hitherto come to hand. We merely contend that it is not presupposed in the above figured representation.—*Schrader in The Cuneiform Inscriptions and the Old Testament.*

The Principle of Development and the Work of the Pre-Exilian Prophets.—Those who are seeking to make everything clear on the principle of natural development have not only the anomaly of reforming kings without a standard of re-

form and the furnished temple of the Psalter without priesthood or ritual to explain, but also the attitude and work of the pre-exilian prophets. They, it is claimed, were the real sources of Israelitish history and religion. Who and what were their sources? Moses was too great, too developed a character to have arisen in the period of the exodus! What a soil, then, the period of the judges for such a growth as that of Samuel! Whence came Elijah the Tishbite? and Obadiah and Joel, Amos and Hosea, Isaiah and Micah? Unlike in natural gifts and training, they were yet impelled by one spirit; uttered really but one message. Prophets of two fiercely rival kingdoms, they never waver in their loyalty to one invariable standard and to one King. It was Amos of Judah who, while tending his flocks in Tekoa, heard the call of God, and hurried to confront the haughty king of Israel and his false priests at Bethel. It was Elijah of Israel who won from the people of Judah such love and reverence that, to this day, in certain ceremonies, their descendants still set for him a chair as an invisible guest.

What gave to these men this unity of spirit, this fiery zeal, this mysterious power over kings and people? What was it that took away all sense of fear in the discharge of duty? Whence that idea of solemn, imperative duty? It was the Mosaic law given amidst the awful sanctions of Mount Sinai, that was at once their bond and inspiration; that ruled them and heartened them. They severally make direct and unmistakable allusions to it, or its essential historic setting. All their utterances are based on such a presupposition. They recognize a covenant made with God through Mosaic mediation. That covenant had not been kept. Their whole activity proclaims a perverse trend of thought and conduct against which they relentlessly fight, one and all. Founders of a religion they were not, and could not be, men like these, without a sign of collusion; but mighty reformers they were, who set their faces like a flint against a prevailing degeneracy and lapse of the people whom God had chosen for his own.

Caroline Fox, in her *Memories*, tells of a Quaker of literary turn who would not undertake a translation of the *Iliad* lest he should catch the martial spirit of its heroes. Our critics, so far from catching the spirit of the Hebrew prophets, have not seemed able even to understand their teaching in its distinguishing features. To overlook the higher truth in their burning metaphors and startling paradoxes, and charge them with hostility to the idea of sacrifice because they denounce an unworthy dependence on altar gifts as an *opus operatum*, and properly brand the sacrifices of the wicked as an abomination, is not only to bring them into conflict with themselves, but also with the whole current of biblical teaching, from the lesson of those first offerings of Cain and Abel to the words of Him who made love to be more than all whole burnt-offerings and sacrifices (Mark XII., 33). —*E. C. Bissell, in The Pentateuch: its Origin and Structure.*

The Character of Prophecy.—The Prophet, as preacher, views the present in the light of the future; as foreteller, the future in the light of the present. He points out present sin, duty, danger, or need, but all under the strong light of the Divine future. He speaks of the present in the name of God, and by His direct commission; of a present, however, which, in the Divine view, is evolving into a future, as the blossom is opening into the fruit. And when he foretells the future, he sees it in the light of the present; the present lends its colors, scenery, the very historic basis for the picture.

This, as we have seen, will help to explain alike the substance and the form of the prophetic message. To the prophetic vision the present is ever enlarging, widening, extending. These hills are growing, the valley is spreading, the light is gilding the mountain tops. And presently the hills are clothed with green, the valleys peopled with voices; the present is merging into the future, although exhibited in the form of the present. The prophet is speaking of Moab, Ammon, Tyre, Assyria; and these are gradually growing into the shapes of future foes, or future similar relations. And in the midst of such references here and there appears what applies exclusively to that Messianic Kingdom which is the goal and final meaning of all, and of all prophecy. It is an entire misunderstanding to regard such prophecies as not applying to the Messianic future, because they occur in the midst of references to contemporary events. As the rapt prophet gazes upon those hills and valleys around him, they seem to grow into gigantic mountains and wide tracts, watered by many a river and peopled with many and strange forms, while here and there the golden light lies on some special height, whence its rays slope down into valleys and glens; or else, the brightness shines out in contrasted glory against dark forest, or shadowy outline in the background. And the Prophet could not have spoken otherwise than in the forms of the present. For, had he spoken in language, and introduced scenery entirely of the future, not only would his own individuality have been entirely effaced, but he would have been wholly unintelligible to his contemporaries, or, to use the language of St. Paul, he would have been like those who spoke always in an unknown tongue.

To make ourselves more clear on these points, let us try to transport ourselves into the times and circumstances of the prophets. Assume that the problem were to announce and describe the Messianic Kingdom to the men of that generation, in a manner applicable and intelligible to them, and also progressively applicable to all succeeding generations, up to the fulfillment in the time of Christ, and beyond it, to all ages and to the furthest development of civilization. The prophet must speak prophetically yet intelligibly to his own contemporaries. But, on the other hand, he must also speak intelligibly, yet prophetically to the men of every future generation—even to us. We can readily understand how in such case many traits and details cannot have been fully understood by the prophets themselves. But we are prepared to affirm that all these conditions are best fulfilled in the prophecies of the Old Testament, and that, if the problem be to announce the Messianic Kingdom in a manner consistent with the dogmatic standpoint then reached, the then cycle of ideas and historical actualities and possibilities, and yet suitable also to all generations, it could not have been better or equally well done in any other manner than that actually before us in the Old Testament. As a matter of fact, the present generation, and, as a matter of history, all past generations—admittedly the whole Jewish Church and the whole Christian Church—have read in these prophecies the Messianic future, and yet every successive generation has understood them, more or less clearly, and in a sense newly. If I might venture on an illustration: the reading of prophecy seems like gazing through a telescope, which is successively drawn out in such manner as to adapt the focus to the varying vision.—*Edersheim in Prophecy and History.*

→ EDITORIAL NOTES. ←

New Professors of Hebrew.—We welcome to the fraternity of Hebrew professors Rev. David A. McClenahan, who has just been elected to the chair of Old Testament Literature in the United Presbyterian Theological Seminary in Allegheny City, Pa.; and Rev. Wallace W. Lovejoy, who has been elected to the same chair in the Reformed Episcopal Divinity School, just established in Philadelphia.

These men were busy city pastors, none busier. Yet with all their pastoral cares, they found time during their work, and (without injury to their health) *during their vacations* to prosecute their Bible studies. The time which many ministers waste was employed by these men in a work, the great advantages of which they are now just beginning to enjoy.

If these gentlemen never succeed in doing anything more, they have demonstrated the fact that, whatever may be said to the contrary, ministers have time, if they will but use it, for the exhaustive and scientific study of the Divine Word.

The Institutions, to which these men have been called, are to be congratulated upon the fact that they are to have in their faculties men who have prepared themselves for their work in the midst of, and in spite of, the arduous labors of a ministerial life.

The Amherst Hebrew Club.—Our readers may be interested to learn that a Hebrew Club is in successful operation at Amherst, Mass. The Club comprises Rev. J. F. Genung, Professor of Rhetoric, Mr. L. H. Elwell, Instructor in Greek and Sanskrit, and Rev. J. W. Haley, author of "Alleged Discrepancies of the Bible" and editor of the Lowell Hebrew Club's "Translation of Esther." Latterly Dr. T. P. Field, Professor of Biblical Interpretation and of Hebrew, has contributed to the interest of the Club by his presence and co-operation.

The Club are engaged upon the Book of Ecclesiastes. They are making a new and carefully literal translation from the Hebrew, which is to be accompanied with copious notes illustrating the text.

The translation will not be ready for publication for some little time, since the Club will spare no pains to make the forthcoming Commentary thorough and exhaustive. They find great pleasure and profit in their work. Meetings of the Club are held weekly, and the members engage in their work *con amore*. The word of God, like a rich mine, abundantly repays those who delve therein.

It is one of the cheering "signs of the times" that numerous Hebrew Clubs are coming into existence in our country, and that such thoughtful, laborious and reverent study is bestowed upon various books of the Bible.

The Vividness of Old Testament Representations.—How many ministers have ever studied the prophecy of Hosea, so as to grasp the great truth of the book? How many Bible students have comprehended the depth of divine love there portrayed? No representation in the New Testament except that of John III., 16, 17 and those based upon the same thought surpass it. The fulness of the reconciliation between God and the people has never been more beautifully, more com-

pletely and more tenderly set forth than in the matchless words of the conclusion of the first parable of the unfaithful wife, "I will betroth thee unto me forever." The word betroth is used, the word suggestive of pure maidenhood, the word which indicates that no past sinful infidelity is to be remembered; all that is forgiven, forgotten, never to be called to mind. "Yea, I will betroth thee unto me in righteousness and in judgment and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." (Hos. II., 19, 20.) The parable of the prodigal son even does not equal this as a picture of divine love, treating the adulterous wife, who wrongs her husband, far more than any prodigal does his father,—treating her as though of virgin purity, one who had never sinned.

Thus do we find in the Old Testament things old and new; and this is done by no fanciful allegorical interpretation, but by the most rigid historical and grammatical exegesis. And herein lies the great force of Old Testament truth, viz., in its manner of presentation. What models it furnishes to those who in our day are called to proclaim the same truth, under the same circumstances!

The Outcome of the Higher Criticism.—There are three views as to what the result of the Higher Criticism will be:

1. One class of students, those who denounce it in every shape and form, are very confident that if such work continues, the Bible will be lost to us. The adoption of such views even as those held by moderate critics will so modify the estimation in which the Sacred Books are now held, that these Books, as thus considered, will no longer be *the Bible*, but rather a collection of ancient records. The acceptance of these views in any form means the rejection of the inspiration of the Bible; means, in other words, the placing of the Bible on a level with other literature. The Higher Criticism is of the devil, and so are all who teach it.

2. A second class, those who advocate it in its more destructive forms, insolently and irreverently assert that the Bible, as we have it, is but a mass of tradition, but that this rubbish, when sifted by the critical process, and arranged according to the law of that great principle, development, will be found to contain all that is needed as a basis for our religious beliefs. Higher Criticism, according to the view of this class, therefore, is to revolutionize completely the commonly entertained opinion in reference to Sacred Scripture.

These two classes are therefore in substantial agreement. The first class say, if the critical process be continued, it will destroy the Bible; the second class say, the critical process is to continue and the Bible of to-day, the Bible as men, to-day, accept it, will pass out of existence. A large proportion of the first class are so pessimistic as practically to concede that the Bible is already fast losing its hold, and that each successive age its influence is diminished. Many, however, believe that by frowning down upon this great evil, by denouncing those who propagate it, the time will come, in the providence of God, when men will think as of old, and just as their fathers have thought.

3. But there is a third class, some of whom favor the views of the higher critics, some of whom *do not*. It is the opinion of this class of students that the "higher criticism," at least in its more moderate application, contains much that is good, and that even the evil which characterizes it will be overruled by the all-wise God and made subservient to good. This class believes that, however antagonistic the attitude of the critics may be, however destructive their conclusions may

seem to be, however great may be the amount of new truth which they may discover—it is all as God meant it should be, it is all a part of the divine plan in reference to the reception and acceptance of his Word, it is all for good.

No student of the Bible can fail to see how in many ways the good effects of this work, whether the work itself is intended for good or for evil, have already appeared. It has been the main instrument in stirring up an interest in the Old Testament, which is greater, it would seem, than in any previous period of the Christian Church. It has led many devout men to consecrate their lives to the special study of the Word, in order to use the same weapons in behalf of that Word, which so many ungodly critics have used against it. It is leading to the better understanding of the separate Books of the Bible, and this was the great thing needed in our day.

Shall we not, therefore, encourage all reverent study and handling of this Word, which may lead us to a clearer and a deeper knowledge of its great truths; and on the other hand, while doing everything in our power to battle error, using its own weapons against it, shall we not have faith to believe that what we, in our weakness, fail to overcome, God will overrule for good, and that what we, in our blindness, accept as truth, although being false, God will render incapable of injuring others.

The Hebrew Professors in America.—A general surprise has been manifested in reference to the large number of Hebrew professors in the United States and Canada, a list of whom was published in October *HEBRAICA*. One would scarcely have believed that the number of men in this department would reach one hundred and fifty-seven. It is true, of course, that not all the names here given are of men who teach only in the Semitic and Old Testament department. Many in connection with their work in this department, do work also in other departments.

It is a cheering indication, however, that the number of institutions is increasing in which the Professor of Old Testament instruction confines himself exclusively to that department. The fact is, the department is in itself a double department, and in every well-equipped seminary there should be two men in it. To ask a man to teach Hebrew seven to nine hours a week, and, in addition, to carry on the work that should be done in Old Testament History, Geography, Archæology, Old Testament Introduction (a great department by itself), Old Testament Hermeneutics and Exegesis, Old Testament Theology, and still further to give instruction in Aramaic, Syriac, Arabic and Assyrian,—to ask all this of one man is too much. Yet all this, and more, must be done if the department is properly cared for.

We have thought what a radical change could be effected as to the estimation in which Hebrew study is held, if every man of these one hundred and sixty professors were a *live* man in his department.

It must be evident to the man who thinks, that something was wrong, or, with so many teachers, the study of Hebrew would not have become an object of ridicule, disgust, and even hatred. Nor is this last word too strong a term to describe the feeling entertained for it by many. A hundred letters could be shown, from men prominent in the ministry, the burden of which is, "I had come to hate Hebrew." Times are changing; they have already changed considerably. Yet there is room for further change.

→BOOKS : NOTICES.←

[Any publication noticed in these pages may be obtained of the AMERICAN PUBLICATION SOCIETY OF HEBREW, Morgan Park, Ill.]

WHY WE BELIEVE THE BIBLE.*

This is the title of a small volume by J. P. T. Ingraham, S. T. D., which purports to be "An hour's reading for busy people." It consists of a series of questions and answers which bring out not only the leading arguments for the truthfulness and divine origin of the Scriptures, but also a considerable amount of information not so closely connected with the subject set forth in the title. It treats briefly of the history of the books of the Bible, the language of the two Testaments, the various versions, the canon, the manuscripts, and other topics pertaining to introduction and criticism. The aim of the author seems to be to provide a hand-book adapted to the use, not of scholars, but of the common people who have neither the inclination nor the ability to study the more elaborate treatises on these subjects. While "busy people" engaged in literary and professional pursuits cannot be expected to have a profound knowledge of these questions, it is important that they should know something of them that they may be able to answer intelligently the shallow objections to the Bible which they hear on the street and in the shops. The information here afforded will, no doubt, strengthen the faith of many a humble believer, and fortify him against the prevalent skepticism of the day. For his effort to make such subjects popular, the author is worthy of high commendation, and he should have the sympathy of all lovers of the Book.

The general plan of the work is this:—the chief facts of biblical history are stated in chronological order, the various questions of doctrine, introduction and criticism being briefly discussed in connection with the facts, and the proofs given in the form of numerous references to the Scripture. The organic unity of the two Testaments is firmly maintained, and the principle of unity is rightly found in the Messiah who is promised in the earlier revelation and presented in the later as the fulfillment of that promise. It is questionable, however, whether this idea is not carried too far, and whether the expectation of the Messiah is not made to explain some Old Testament facts with which it has no connection whatever.

The author is evidently a man of firm convictions, and he does not hesitate to make positive statements about many questions concerning which the best scholars are not by any means agreed. By failing to distinguish between the probable and the certain he runs the risk of weakening the reader's confidence in his general accuracy. Too dogmatic assertion on controverted points certainly detracts somewhat from the value of his book.

* WHY WE BELIEVE THE BIBLE. By J. P. S. Ingraham, S. T. D. New York: D. Appleton & Co. 16mo, pp. 155. 70 cents.

PHILISTINISM.*

A series of sermons preached last winter which evoked no little criticism at the time is here given to the reading public. The aim cannot be better expressed than in the words of the preface: "They were called forth by the repetition in our city, during the winter, of certain onslaughts upon Christianity which are notorious for their telling expression of the crude and coarse scepticism which many circumstances combine to make popular at present. My aim in this course. . . . was to go over the grounds along which the more sweeping attacks are being made against religion; in order to indicate, to those who might follow me, the actual situation, and to aid my hearers in discriminating between the indefensible positions which a reverent reason may call upon us to abandon, and the true strategic lines which are not even uncovered by the forces of a raw rationalism."

The author's line of argument is that the attacks of this crude scepticism are directed not upon the Bible and Christianity, but upon false conceptions of the teachings of the Bible and of the fundamental truths of Christianity which have grown up in the popular religious mind. The real offence consists in this, that the sceptic, having demolished these misinterpretations of the Bible, thinks he has demolished the Bible itself, and that, as he has shown the absurdity of the misconceptions of Christian truth in the minds of many Christians, he supposes he has left nothing at all of Christianity.

The author's counter-charge sweeps away boldly and unceremoniously many common conceptions of fundamental Christian doctrines, and then proceeds to show that the doctrines themselves have not even been touched by the attack, and that they are incontestable facts witnessed to by the human mind in all ages, whether they can be explained by man or not.

Many, if not most, Christian readers will refuse to follow him into all his positions, but it cannot be denied that the argument is exceedingly suggestive and stimulating.

EDERSHEIM'S PROPHECY AND HISTORY.†

This is a timely book. It handles questions now occupying the foreground of theological discussion. Whether there is in the Old Testament any true prophecy, and what is its nature; whether any Messianic hope from the beginning, and whether Jesus fulfilled this hope; whether there were any Mosaic institutions at all; whether we are to speak of the Law and the Prophets, or the Prophets and the Law; whether, of Moses and the Prophets, or the Prophets and the Priests—These, together with the Messianic hope of the period from the closing of the Old Testament Canon to the advent of Christ, are the topics of these lectures.

Dr. Edersheim's position as an evangelical and conservative scholar of unusual learning, especially in Jewish literature, is so well attested by his Life and

* **PHILISTINISM**, Plain Words Concerning Certain Forms of Modern Scepticism. By R. Heber Newton, Rector of All Souls' Protestant Episcopal Church, New York City. New York and London: G. P. Putnam's Sons. 5x7. Pp. ix, 322. \$1.00.

† **PROPHECY AND HISTORY IN RELATION TO THE MESSIAH**. The Warburton Lectures for 1880-84, with two Appendices on the Arrangement, Analysis and Recent Criticism of the Pentateuch, by Alfred Edersheim, M. A., Oxon., D. D., Ph. D., author of the *Life and Times of Jesus the Messiah*. New York: A. D. F. Randolph & Co. Pp. xxiv, 391. Size, 9¼x6¼. \$2.50.

Times of Jesus the Messiah, that his utterances on these questions cannot fail to be of interest and authority. He holds to the Mosaic origin of the Pentateuch, and gives many keen thrusts at the theory of Wellhausen. The difficulties of that theory are presented; the complete unlikelihood of such a literary mosaic as Wellhausen regards the Pentateuch; the absurdity of the final redactor leaving so many contradictions, if these really existed; why also was the Priest-code introduced as the law of Moses, if differing so from legislation already received as Mosaic? or if introduced, why was the older, antiquated code retained? why called Mosaic? why inserted in the Pentateuch? The laws and arrangements of the Pentateuch relative to trade, property and the administration of justice and attendance upon the feasts, are shown also to be foreign to the circumstances of Israel at any other time than that of their entrance into Canaan. But of special value are Dr. Edersheim's views on prophecy and the relation of the Old Testament to the New, and his emphasis of the idea of the kingdom of God. "The whole Old Testament is prophetic. Special predictions form only a part, although an organic part of the prophetic Scriptures." (P. 24.) The prophet is not a mere foreteller of future events; prophecy is not identical with prediction. Nor on the other hand is the prophet a mere teacher, one who admonishes and warns. Nor is there yet a combination of these two elements, the predictive and paraneitic, but a welding of them into one. The prophet occupies the divine standpoint, where there is neither past, present, nor future. (P. 126.) All prophecy has also the moral and spiritual elements as its basis and essential quality. Prophets foretold not only what came to pass, but in order that it might not come to pass. (Pp. 140, 152.) Dr. Edersheim is thus seen to be no narrow literalist in his interpretation of prophecy. He belongs to that school which find in the Old Testament ideas which have repeated and successive fulfillments in the unfolding of God's purpose and plan. "The fundamental idea does not change, but it unfolds and applies itself under ever-changing and enlarging circumstances, developing from particularism into universalism; from the more realistic preparatory presentation to the spiritual which underlay it and to which it pointed; from Hebrewism to the world-kingdom of God." (P. 185.)

We regret that these views on prophecy were not presented in a more scientific form with copious illustrations from Scripture. Had this been done, this work would have become a standard of permanent value. Now, since the lectures are given as delivered over a period of four years, it is marred by diffuseness and repetition and a lack of unity. Indeed it is partially a treatise on the Pentateuchal question and partially on Messianic prophecy. No full outlines of the lectures are given, and there is no index. These are serious deficiencies.

THE HEBREW FEASTS.*

Biblical criticism of solid value depends upon a fair, honest and thorough examination of the subject studied. Absolute freedom from bias may be an impossibility, but when a theory like that of Wellhausen is under consideration, treating, as it does, with the make-up of the entire Old Testament, not the tendency of the theory, but the facts of the theory must be candidly sifted and

* THE NEWTON LECTURES for 1885. THE HEBREW FEASTS in their relation to recent hypotheses concerning the Pentateuch. By William H. Green, Professor in Princeton Theological Seminary. New York: Robert Carter & Brothers. \$1.50.

weighed. Moreover, such a theory, covering so much ground, and dependent upon so many minute elements, cannot be examined carefully as a whole. It demands the application of the lens part by part. cursory examinations of the whole field resulting in broad generalization, may have a general value, giving a general idea of the theory, its weakness and its strength, but monographs are far more satisfactory. And if such monographs attempt to remove some one of the strongest arguments of the theory, the work done is the more highly to be commended. Pecking away at the arch may destroy it in time, but destroy the keystone and the rest will fall of itself.

Such is the purpose of Professor Green in these lectures. He was invited by the faculty of Newton, through the liberality of the Hon. Warren Merrill, A. M., to give the students the benefit of his knowledge of the so-called Pentateuchal question. Instead of surveying the whole field, he selected the Hebrew Feasts, one of the most important and at the same time one of the most difficult of the points of attack. In his own language, "Two reasons led to the selection of this point for more particular discussion. First, the Feasts are alleged to be one of its main props, and to afford the clearest proof that the various Pentateuchal laws belong to different eras and represent distinct stages in the religious life of the people. And secondly, while the critical views respecting the Sanctuary, the Sacrifice, and the Priesthood have been vigorously and successfully assailed, proportionate prominence has not been given by the opponents of the hypothesis to the matter of the Feasts."

We welcome these lectures as a valuable contribution to burning questions. As yet there have been few monographs in reply to the Newer Criticism. Bredenkamp's "Gesetz und Propheten," König's "Religious History of Israel," A. P. Bissell's "The Law of Asylum in Israel," are excellent in their sphere, but they treat of the less urgent difficulties. Professor Green puts his shoulder against one of the strong pillars in the new structure. So long ago as 1835, Leopold George, in his "Die Aelteren Jüdischen Feste," etc., made the Feasts the *point d'appui* in the controversy, and so far as we are informed, he has never been answered with much thoroughness. This needed work has now been performed, and conservative students of the Old Testament will be benefited by the result.

Professor Green's style is clear and compact, and his thought necessarily dense: too compact for easy listening, too dense for easy thinking. But if the student, Bible in hand, will follow him and verify him, he will feel that he is following one who has traversed the ground many times and knows the way he takes. All of his difficulties may not be removed, certainly not such difficulties as are not germane to the topic in hand, but he will find himself helped, and be taught the true method in biblical criticism. Lectures II., III. and IV. are admirable specimens of how to do it.

The lectures may be a little too plethoric with the opinions of various critics; a discussion of the theme from the standpoint of some one eminent advocate of the theory antagonized might avoid some confusion in the mind of the reader, but the school of critics here considered differ so much among themselves, they must be slain, if at all, one by one. This, however, is a minor criticism. The lectures are worthy of the man and his subject.

THE BLOOD COVENANT.*

Of authors who have never perpetrated a new idea there is no lack, but those who give the world a new thought are like angels' visits. The task of the book-reviewer is often dreary in the extreme, as he encounters day after day the same old commonplaces thinly disguised with fresh powder and paint, and new jackets. They wander up and down in the earth, like the immortal Jew, seeking rest and finding none. How few are the books that yield a new idea, an idea that sticks, that becomes a dominant factor in one's thought. He who begets, or discloses, such an idea becomes in the best sense of the word an author. Such is the writer of this book. It is hardly possible for any man, acquainted with theological thought, to read this book without being profoundly impressed by it. There are writers who have "a bee in the bonnet," who, becoming possessed by an idea, magnify it out of all proportion, and perforce bend everything favorable or unfavorable to its support. We distrust them. Facts which bear legitimately upon an argument suffer because they are in bad company. It is therefore refreshing to open a book that is not vitiated by special pleading in favor of a preconceived theory; in which there is not even a theory propounded, scarcely anything beyond a clear, systematic marshalling of facts from which the reader is compelled to see for himself the conclusion which the facts disclose.

Dr. Trumbull is popularly known as the able editor of *The Sunday School Times*, and from his pen have been published several most valuable Bible helps. What Bible student has not heard of that extraordinary volume on *Kadesh-Barnea*?—a book that has won the enthusiastic admiration of the foremost Semitic scholars of this country and of Europe, as one of the most remarkable of modern contributions to the elucidation of Scriptural history. This new volume, aside from the appendix, consists of three lectures delivered before the Summer School of Hebrew in Philadelphia, June 16-18, 1885. While the form of the lectures has been retained, the text has been considerably expanded by the presentation of additional facts. The subject-matter of these lectures grew out of a clew which opened a mine of remarkable richness. Any attentive student of the Scriptures cannot fail to be struck by the persistent reference to blood, and the apparently profound significance attached to it. It meets us everywhere, from Genesis to Revelation, not only in the primitive worship of the antediluvian and patriarchal ages, but in the consummation of the Gospel scheme of redemption. Read, for example, the ninth chapter of the epistle to the Hebrews, and see how utterly inadequate is the prevalent superficial theory in accounting for the extraordinary language there used. Nor have the rejectors of the doctrine of blood-atonement been slow to perceive this remarkable peculiarity of the inspired writings, and to sneer at Christianity as a religion that savors of the slaughter-house, and that represents God as a monster who delights in blood. This must of course be regarded as a slander; but in the absence of a thoroughly satisfactory reason for this pre-eminent emphasis on blood, we have for the most part been disposed to accept the fact, while remitting the explanation to the unsolved mysteries of providence. This volume on the "blood-covenant" throws a surprising light on

* THE BLOOD COVENANT. A Primitive Rite and its Bearing on Scripture. By H. Clay Trumbull, D. D., author of *Kadesh-Barnea*. New York: Charles Scribner's Sons, 1885. Pp. viii, 350. Price, \$2.00.

the problem itself. This covenant as practised from the most ancient times, and among savage and half civilized peoples to-day, is "a form of mutual covenanting by which two persons enter into the closest, the most enduring, and the most sacred of compacts, as friends and brothers, or as more than brothers, through the intercommingling of their blood, by means of its mutual tasting, or of its intertransfusion." The three lectures deal respectively with "The Primitive Rite Itself;" "Suggestions and Perversions of the Rite," and "Indications of the Rite in the Bible." They aim to exhibit and demonstrate the existence of these "universally dominating primitive convictions: that the blood is the life; that the heart, as the blood-fountain, is the very soul of every personality; that blood-transfer is soul-transfer; that blood-sharing, human, or divine-human, secures inter-union of natures; and that a union of the human nature with the divine is the highest ultimate attainment reached out after by the most primitive, as well as by the most enlightened mind of humanity."

In its final application the blood-covenant deals, then, with the profoundest problems of soteriology; it co-ordinates the Old Testament and the New, and shows how the one is the necessary and legitimate outcome of the other; it focuses a multitude of scattered rays upon the mystery of the Atonement, on the doctrine of the Lord's Supper, and on the believer's personal union with Christ; it reveals an astonishing harmony between the fundamental truths of revelation, and the primary, universal convictions of the race, and shows that the latter unmistakably spring from the same divine mind as the former; it is the scarlet thread upon which the saving doctrines of Judaism and Christianity crystallize in exquisite beauty and symmetry.

The volume is a marvel of research, considering that the field it covers is hitherto unexplored. The author seems to have ransacked all literature ancient and modern, archæology, medical science, travels, poetry, and folk-lore; Egyptian, Assyrian, Greek and Roman antiquities, Chinese and Indian lore, Scandinavian sagas, and patristic literature have yielded their contributions of illustrative facts. This material is handled with consummate scientific skill. There is no flight of imagination, no tumid rhetoric. Everything is subordinated to a presentation of facts, and such inductions as may be derived from them by no undue pressure. We do not see, therefore, how the main principle of the book can be successfully controverted. The facts are indisputable, and they tell their own story. Nor can we refrain from commending the volume as a most striking and valuable contribution to the religious thought of the world. It is emphatically one of the few books that no religious thinker can afford to be without. We doubt if any man can rise from its perusal without feeling that his grasp of saving truth is stronger, clearer, and more comprehensive than ever before.

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SUN IMAGES AND THE SUN OF RIGHTEOUSNESS.

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One of the excellencies of the Revised Version of the Old Testament is that it incorporates in the text the correct translation of a number of words which, in the Authorized Version, are misrepresented or are rightly given only in the margin. Instances are *grove*, *plain*, *scum*, *owl*, *dragon*, *college*, etc. One of the most conspicuous cases of this kind is found in the plural of the word *image*. It is used in the AV. to render five distinct Hebrew words, *matstsebah* (Ex. XXIII., 24), *tselem* (1 Sam. VI., 5), *atsab* (2 Sam. V., 21), *teraphim* (Gen. XXXI., 10), and *chammanim* (Lev. XXVI., 30). The evil is not of much consequence in regard to the first three of these words, since, although there is a distinction in their meaning, the distinction has no particular significance. It is different with the other two, for one of them (*teraphim*) expresses the Hebrew equivalent for the classic *Lares et Penates*, and shows how rooted in the minds of the people was their attachment to the tutelary household gods, their images being found in the families of Jacob and David (1 Sam. XIX., 13). The remaining term shows the occasional participation of the covenant people in the oldest, the most wide-spread and the most enduring of all the forms of idolatry known to man, viz., the worship of the sun. *Chammanim* is derived from a word signifying *heat*, which is used poetically in the Bible to represent the sun (Job XXX., 28, Song of Sol. VI., 10), and its meaning is now universally admitted to be images of the sun, and not images in general. The places in Scripture where the word occurs are these:—

The first is the passage already referred to, in the last chapter but one of Leviticus, where Jehovah sets forth, with solemn emphasis, the retribution to fall upon Israel in case of disobedience. In verse 30 the abominations of their false worship are threatened with overthrow.

"I will destroy your high places, and cut down your *images*, and cast your carcasses upon the carcasses of your idols." In Isaiah the term occurs twice, and in each case conjoined with "groves," i. e., Asherim; XVII., 8, "neither shall [a man] have respect to that which his fingers have made, either the groves or the images," (margin, *sun images*); XXVII., 9, "the groves and images (margin. *sun images*) shall not stand up," = shall arise no more. The combination here favors the view that the two words represent, the one Baal, as the god of the sun, the other Astarte, as the goddess of the moon. In Ezek. VI., 4, it is said "your *images* shall be broken," and in verse 6, "that your *images* may be cut down," in both cases, with *sun images* in the margin. In 2 Chronicles mention is made twice, with the same margin, of the removal of this form of idolatry. Asa (XIV., 3) "took away the altars of the strange gods and the high places and brake down the *images*," and more than two centuries afterward, Josiah (XXXIV., 4) ordered the same iconoclasm, "And they brake down the altars of Baalim in his presence; and the *images* that were on high above them he cut down." The interpretation of the term thus used is as old as Kimchi, and was established in modern times by the discovery of many Punic cippi with the inscription to Ba'al Chamman, i. e., Baal the Sun. In the account given in the second Book of Kings of Josiah's reforming measures (XXIII., 5, 11) we are told that he put down "them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he took away the horses that the kings of Judah had given to the sun, and he burned the chariots of the sun with fire."

The universality of this form of idolatry is something remarkable. It seems to have prevailed every-where. The chief object of worship among the Syrians was Baal = the sun, considered as the giver of light and life, the most active agent in all the operations of nature. But as he sometimes revealed himself as a destroyer, drying up the earth with summer heats and turning gardens into deserts, he was in that view regarded with terror and appeased with human sacrifices. Men carried this to the frightful extreme of parents offering their own children as victims to the fire-god. And such is the perversity of human nature that this revolting cruelty was often imported into Israel, notwithstanding the rigid prohibitions against it. "They have built also the high places of Baal, to burn their sons in the fire for burnt-offerings unto Baal; which I commanded not, nor spake it, neither came it into my mind" (Jer. XIX., 5. Cf. 2 Kgs. XVII., 16, 17, and XXI., 5, 6). In Egypt the sun was the kernel of the state religion. In various forms he stood at the head of each hierarchy. At Memphis

he was worshiped as Phtah, at Heliopolis as Tum, at Thebes as Amun Ra. Personified by Osiris, he became the foundation of the Egyptian metempsychosis. It is said in Genesis that Joseph married the daughter of Poti-phera, priest of On. But On is represented in Hebrew by Bethshemesh, and in the Septuagint (Jer. XLIII., 13) by Heliopolis; both = City of the Sun. There is a single red granite obelisk remaining erect on the site of the ancient Heliopolis, not far from modern Cairo, and there is every reason to suppose that the obelisk in Central Park at New York once stood within the temple of the solar god among whose priests was the father-in-law of Joseph.

Another Heliopolis is found in the ancient Cœle-Syria in the large and splendid ruins of Baalbek, as the place was called before its conquest by the Seleucidæ. Here, as would be expected, the most imposing of the huge edifices erected upon a vast substruction, unequaled anywhere on earth in the size of its stones, some of them being sixty feet long and twelve feet in both diameters, is a great temple of the sun, 290 feet by 160, which was built by Antoninus Pius, and indicates how easily the emperors adopted and fostered the solar worship prevalent in all the East.

In Babylon the same thing is observed as in Egypt. Men were struck by the various stages of the daily and yearly course of the sun, in which they saw the most imposing manifestation of Deity. But they soon came to confound the creature with the Creator, and the host of heaven became objects of worship, with the sun as chief. Hence the great majority of the old Akkad hymns were addressed to him as the supreme benefactor of mankind. At times the moon and the planets became rivals, but in the end Shamash (= the sun) prevailed, and temples were erected to him in every province. In Persia the worship of Mithra, or the sun, is known to have been common from an early period. No idols were made, but the inscriptions show ever-recurring symbolic representations, usually a disk or orb with outstretched wings, with the addition sometimes of a human figure. The leading feature of the Magian rites derived from ancient Media was the worship of fire, performed on altars erected upon high mountains, where a perpetual flame, supposed to have been originally kindled from heaven, was constantly watched, and where solemn services were daily rendered. The remnant of the ancient Persians who escaped subjugation by Islam, now known as Parsees, unite with their reverence for the holy fire equal reverence for the sun as the emblem of Ormuzd. And even in our own time they have been known to stop wherever they happen to be at the setting of the sun, and take a posture of adoration, raising both hands and bowing profoundly in hom-

age to the luminous orb. Among the native races of India the same worship continues in another form. There are very few temples or images dedicated to the sun, and yet he is the object of universal adoration. The Gayatri, the most ancient of Aryan prayers, first uttered more than three thousand years ago, is a prayer to the sun, to this effect: "Let us meditate on the excellent glory of the divine vivifier; may he enlighten all our undertakings." This is the most sacred of the Vedic utterances,* and takes precedence, with a Hindu, of all other forms of supplication. It still rises towards heaven day by day from millions of worshipers.

Among the Greeks and Romans solar worship had no such predominance as it enjoyed all through the Orient. Still Helios was a distinct and distinguished member of the Greek Pantheon, and his worship was widely spread, and the more, as after the time of Æschylus, he began to be identified with Apollo or Phœbus, the characteristic divinity of the Hellenic race and the impersonation of their life in its most pleasing and beautiful forms. This identification has been described as proceeding in this way. It is the sun's rays, or the arrows of Apollo, that every-where, as the fields and gardens teach us, quicken life and foster it towards maturity; through them a new life springs all around, and in the warmth of their soft, kindly light, the jubilant voice of nature is heard, and awakens an echo in the human soul. At the same time these arrows destroy the life of plants and animals, since the summer heats produce destructive plagues. All these ideas are reproduced in the myth of Apollo, who is conceived in various ways corresponding to the influence of the sun, sometimes as a Nemesis whose glittering shafts strike down insolent offenders, but more generally as a genial radiance whose influences are all friendly. Hence Helios-Apollo is viewed as the personification of youth and beauty, the source of earthly blessings; the god of the herds and flocks grazing on the fields warmed by him; the god of medicine who provides for the growth of healing plants; the god of music, for every-where are heard happy, joyful sounds when his kindly beams spread light and warmth over nature; and the god of oracles which reveal the secrets of the future, just as the light of heaven penetrates the darkest corners and brings to view every hidden recess. Physicians, poets, musicians and artists were under his immediate guardianship.

* The Rev. H. M. Scudder, D. D., recently told the writer that once on his reciting this prayer in the original Sanscrit before a Brahmin, the man was horror-struck, and mourned that he should have lived to see the day when so holy an utterance was polluted by passing the lips of an unclean person.

Under the Roman emperors the Oriental solar worship was introduced with great pomp. Reference has already been made to the magnificent structure erected by Antoninus Pius at Baalbek. But half a century afterward Heliogabalus put up a similar stately temple on the Palatine mount to the Sun-god, where sacrifices were offered with every circumstance of cost and solemnity. Varus (for that was his real name) was a grand-nephew of the wife of Septimius Severus. In his youth he was made high-priest of the Phœnician Sun-god at Emesa in Syria, and while there, through the intrigues of his mother with the legion stationed at that place, he was proclaimed emperor, and having conquered his rival Macrinus, got possession of the throne. This result he considered to be due to the deity at whose altars he had ministered, and hence, as Gibbon says, the display of superstitious gratitude was the only serious business of his reign. The honored name of Marcus Aurelius Antoninus, which he had at first assumed, was exchanged for that of Elagabalus, borne by the Syro-Phœnician god at Emesa. This god was proclaimed the chief deity in Rome, while all other gods were his servants. Of course, this predominance of the sun-worship did not continue, but the worship itself survived. For we find fifty years later, when Aurelian (274 A. D.) celebrated his triumph over the queen of the East, the temple of the sun received the gift of fifteen thousand pounds of gold. This temple was a splendid edifice on the side of the Quirinal Hill, dedicated to that deity whom Aurelian adored as the parent of his life and fortunes. His mother had been an inferior priestess in a chapel of the sun, and he had imbibed in his infancy a peculiar devotion to the god of light, a devotion which appears in his letters and on his medals. So at the end of the second century, when Diocletian would take a very solemn oath in the face of the army, it was by "the all-seeing deity of the Sun." He was still the universal object of worship; to the philosophic as an emblem, to the people at large as the deity himself. And curiously enough, this cult is found in an important sect of the ancient Christian heretics, the Manichæans. They sang hymns to the great principle of light, and addressed prayers to the sun, or at least, when praying, turned their faces to that tabernacle in which as they supposed Christ dwelt. The emperor Constantine, before his conversion, revered all the gods as mysterious powers, especially Apollo, the god of the Sun, to whom, in the year 308, he presented munificent gifts, and when he became a monotheist the god whom he worshiped was, as Uhlhorn says, rather the "Unconquered Sun" than the Father of our Lord Jesus Christ. And indeed, when he enjoined the observance of the Lord's day, it was not under the name of *Sabbatum* or

Dies Domini, but under its old astronomical and heathen title, *Dies Solis*, so that the law was as applicable to the worshipers of Apollo and Mithras as to the Christians. In the eclectic religion of his nephew, the apostate Julian, the same feature appears conspicuous. He revered indeed the one immaterial, inconceivable Father who dwelt alone, but the direct outward object of worship was the great sun, the living and animated, the propitious and beneficent, image of the immaterial Father.

The prevalence of this form of worship among the Teutonic races is sufficiently shown by the name given to the first day of the week, Sunday (German *Sonntag*, Dutch *Zondag*, Ang. Sax. *Sunnen-daeg*, Dan. and Swed. *Söndag*), i. e., the day held sacred to the sun. But the most complete system of sun-worship of which we have any account is that existing in Peru when discovered by the Spaniards. The changes in this luminary were identified with all the feelings and the fortunes of the Peruvian. The dawn was hope to him, the midday brightness was power to him, the declining sun was death to him, and the new morning was a resurrection to him. The Incas, as the monarchs were called, claimed to be children of the sun and his representatives on earth. In the capital was a magnificent temple, in the interior of which, at the western end, was a representation of the sun's disk and rays in solid gold, so placed that the rising sun, as it shone in, fell full upon the image and was reflected with dazzling splendor. In the court before the temple a great annual festival was held at the summer solstice. The multitude, assembled from all parts of the empire, waited in breathless solemnity till the first rays of their deity struck the golden image, when the whole body prostrated themselves in adoration.

Thus universal was the adoration of the sun in both hemispheres, among all races, and in the most divergent civilizations. The only exception was found in Judea. True, as we have seen, it intruded even there, but always under protest and against law. The statute ran (Deut. XVII., 2-7) that if man or woman went aside and worshiped other gods, or the sun or the moon or the host of heaven, they should be brought forth and stoned with stones till they died. And the principle underlying this statute was fully recognized by Job in his passionate assertion of his innocence (XXXI., 26-28).

If I beheld the sun when it shined,
 Or the moon walking in brightness;
 And my heart hath been secretly enticed,
 And my mouth hath kissed my hand:
 This also were an iniquity to be punished by the judges;
 For I should have lied to God that is above.

Accordingly the prose narrative of the Old Testament records the creation of the heavenly luminaries, and represents them as always under the control of their maker. It is said of God that He

Commandeth the sun, and it riseth not;
And sealeth up the stars.
He appointed the moon for seasons:
The sun knoweth his going down.

A signal illustration of this was given in the conquest of Canaan, when "the sun stayed in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that Jehovah hearkened unto the voice of a man; for Jehovah fought for Israel." Hence the shining orbs on high, instead of being themselves objects of reverence, are summoned to join in the homage of the Creator.

Praise ye Him, sun and moon;
Praise him, all ye stars of light (Ps. CXLVIII., 3).

Nay, this they do continually, whether men hear or forbear, for

The heavens are telling the glory of God,
And the firmament is declaring the work of his hands.
In them hath he set a tent for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.

So completely are the celestial luminaries under the control of their Creator that the common symbol of the prophets,* to set forth great and sudden revolutions in human affairs, is an assertion that "the sun shall be turned into darkness and the moon into blood,"—expressions which are repeated by our Lord in the great prophecy recorded by the first two evangelists. The glittering host of heaven, so far from being objects of homage or controllers of destiny, are but images to represent the fearful vicissitudes of men and things on the earth.

It is not often that tradition lends much to enforce Scripture truth, but there is one old story on this point which is worth repeating. It is referred to by Philo and Josephus, and is given at length in the Midrash and the Talmud, and also in the Koran.† It turns upon the way in which Abraham came to escape the idolatries of the primeval world. The Koran puts it in these words.

* Isa. xlii., 10; xxiv., 23; Jer. xv., 9; Ezek. xxxii., 7; Joel ii., 30; Amos v., 8; Micah iii., 6. Cf. Hab. iii., 11.

† In Augustine's Confessions (B. X. sec. 9) may be found an interesting passage, evidently an enlargement of this tradition.

When night overshadowed him he saw a star and said, "This is my Lord." But when it set, he said, "I like not those that set." And when he saw the moon rising, he said, "This is my Lord." But when the moon set, he answered, "Verily if my Lord direct me not in the right way I shall be as one of those who err." And when he saw the sun rising, he said, "This is my Lord. This is greater than the star or the moon." But when the sun went down, he said, "O my people, I am clear of these things. I turn my face to him who hath made the heaven and the earth."

Surely of such a narrative, one may say, *se non vero ben trovato*. Dean Stanley, who quotes it in his Lectures on the Jewish Church, subjoins the words of Ephraem Syrus, another dweller in Ur of the Chaldees, who, gazing upon the heavens, far more brilliant there than in our thicker atmosphere, exclaimed, "If the brightness of these stars be so dazzling, how will the saints shine when Christ comes in glory!"

But the heaven-wide difference between the Pagan and the scriptural view of the sun is vividly shown in the metaphorical applications which are common with the sacred writers.

Instead of the hideous delusion, "the sun is a god," the devout Psalmist transposes subject and predicate, and states the cheering and satisfying truth, "God is a sun." What the orb of day is to the earth, the source of light and heat and fertility and beauty, without which there would be no herb nor fruit nor flower nor song of birds nor voice of man, but only unbroken frost and endless night, all this is the living God to them that know his name.

The same imagery is employed to set forth God manifested in the flesh. The last words of David, the sweet singer of Israel, describing the ideal ruler over men, declare that he shall be (2 Sam. XXIII., 4),

As the light of morning when the sun riseth,
A morning without clouds;
When the tender grass springeth out of the earth,
Through clear shining after rain.

So Isaiah, foretelling the wondrous change to be wrought in Galilee of the nations, uses the same figure (IX., 2).

The people that walked in darkness have seen a great light:
They that dwelt in the land of the shadow of death,
Upon them hath the light shined.

But the illumination is not to be confined to a single people, for it is afterwards said that this personage is to be "a light to the Gentiles," and

Nations shall come to thy light,
And kings to the brightness of thy rising.

The orient beams first fall upon the land of promise, but they cannot

be confined there. They spread and diffuse themselves till they fill the whole earth. The last of the prophets rounds out the full force of the symbol in the promise "the sun of righteousness shall arise with healing in his wings"—a phrase which recalls the disk with expanded wings that occurs so often in the ancient Persian and Assyrian tablets, but immeasurably surpasses them by its association with ethical and humane ideas. What is to come is a sun, but a sun of righteousness, and its influence is not only cheering and animating, but restorative; for its outstretched wings drop healing wherever they go. Hence it is not surprising that the great revealer of God, when he appeared among men, appropriated the saying to himself, calmly declaring "I am the light of the world;" no transient or limited luminary, but shining every-where on land or sea, and giving to all the children of men the light of life.

As is natural, the property of the head passes over to the members. That which God is through his own inherent and uncreated excellence is in measure imparted to his people, and the same expressive figure is used for both. Thus Deborah concludes her triumphal song with invoking destruction upon Jehovah's enemies, adding, "But let them that love Him be as the sun when he goeth forth in his might," words which the blessed Saviour converts into an absolute promise when concluding his exposition of the parable of the tares and the wheat, "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. XIII., 43). In the exquisite Song of Songs the imagery is poetically used of the present condition of the Bride of the Lamb, as the consentient voice of the historical church in all ages has interpreted the recondite meaning of this oriental idyl.

Who is she that looketh forth as the morning,
Fair as the moon,
Clear as the sun,
Overpowering as an army with banners?

This is striking enough, but it is far surpassed by the bolder symbolism of the Apocalypse, where we are told (XII., 1) of the great sign seen in heaven, viz., "a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." To seek a separate meaning for each of these objects, as do many expositors, is tame and prosaic beside the conception of the church's glory which one gets from this accumulation of all the luminaries that adorn the heavens to do her honor.

This brief recital shows how deep is the gulf which divided pagan worship from the pure and lofty ideal contained in the Scriptures. The whole race went hopelessly astray, and the severe words of the

great apostle are exactly true. "Professing themselves to be wise, they became fools. They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed for ever." It may be, as has been claimed, that there were those who revered the host of heaven simply as symbols or representatives of superior, invisible and spiritual powers. But this was not the case with the great body of the people. To them the deification of nature was real and complete. They identified the material object with the divinity whose name it bore, and fell into the grossest idolatry. This impiety led to immorality, for those who abandon God, He abandons. Yet justly as all men now reprobate the worship which once was universal, that worship has as much to say for itself as any of the modern rivals which men have set up in opposition to the one true and living God, whether it be the impersonal force which lies behind all phenomena, or the uniformity of natural law, or collective humanity conceived of as *Le Grand-Etre Supreme*. These are only abstractions of the mind, metaphysical conceptions, which cannot possibly stir the human soul and meet its craving for something to love and honor and obey. Such divinities are the merest mockery. To seek by them to satisfy the inborn longing of the heart for an object of worship is to offer "well watered chaff to the giant dray horse." Far better than such airy dreams was even the solar worship of antiquity. For as has been well said by a scientist of our own day, "For us practically, and for our earth the sun is all in all; and when its energies expire, all the energies on earth which it animates will expire also." This fact was as well known of old as it is now, and when the Pagan bowed down to the glorious king of day, it was to a concrete object whose beneficent influence he traced every day and every hour. It was exalted infinitely above the earth, and yet its light and heat penetrated every-where. There was, therefore, in those who did it homage, a show of reason for which one looks in vain in the arid and juiceless tissue of mere formulæ. And we may here apply the oft-quoted exclamation of Wordsworth,

Great God! I'd rather be
A Pagan suckled in a creed outworn.

There are in the Greek poets, notwithstanding their idolatry, moral judgments and religious suggestions which could never originate in systems which hand over the universe to unconscious natural law, and so starve man's emotional nature.

But the blessedness of our day is that men are not shut up to either of these rival theories. We are not called to choose between

the worship of nature, even in its loftiest forms, and the empty caricature of worship offered to that which neither does nor can perceive its worshipers. On the contrary, the great revelation of the Old Testament is the existence of a personal God, who knows and is known by his intelligent, moral creatures. He is immanent in nature, yet is transcendently above it as its Creator and its Lord. All its varied array in heaven and earth and under the earth is the expression of his wisdom and power and love, and is summoned again and again to join in his praise. And it is an affecting evidence of the extent of human depravity that generation after generation among the Jews could construct sun-images and bow down in adoration before the orbs in the sky, when their sacred books every-where re-echoed the strains of the noble Psalm (CXLVIII.),

Praise ye Jehovah.
 Praise ye Jehovah from the heavens;
 Praise him in the heights.
 Praise ye him, all his angels;
 Praise ye him all his host.
 Praise ye him, sun and moon;
 Praise ye him, all ye stars of light.
 Praise ye him, ye heavens of heavens,
 And ye waters that be above the heavens.
 Let them praise the name of Jehovah,
 For he commanded, and they were created.

THE AUTHORITY OF HOLY SCRIPTURE.

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II.

5. It is at one with itself on all these themes, notwithstanding that it is a complex volume of the most diversified contents, containing at least seventy distinct pieces, composed by more than fifty authors, and spread over a period of at least 1500 years. The unity of such a collection in relating the past affairs of mankind, revealing the deep things of God, predicting the future destinies of man, and laying down the fundamental principles of eternal rectitude is simply unaccountable on merely human grounds. Moses compiled the book of Genesis not later than 1400 years B. C. John composed the Apocalypse not sooner than the end of the first century of the Christian era. The whole of the New Testament was written in Greek during the last fifty years of the first century. An interval of 450 years sepa-

rated the New Testament from the Old. The Old Testament was written all in Hebrew during the long period of 1000 years from Moses to Malachi. The genius of the one language is very different from that of the other; but the Greek of the New Testament is deeply tinged with the Hebrew of the Old. Besides this great break in the continuity of the literature, there was a great shock given to the constitution of the Hebrew tongue by the banishment of Judah for seventy years, after which the exiles returned so much changed in ecclesiastical and political relations, that the history of the antecedent times had to be recast to suit the new condition of things. Amid all these changes and during all this length of time, the unity of the whole collection of the sacred writings in facts, principles and aims is maintained throughout. This can only be accounted for by the fact that the Spirit of truth guided and illuminated the minds of all the writers.

If it be suggested that the collection is a selection of writers on the condition that they were in harmony with one another, the answer is that no such selection of merely human writers, running over a period of more than a thousand years, is possible. The Greek history of most of these years was simply a mass of incoherent fables. The theology was bound up in these irreconcilable myths. The writings due to the Platonics, or any other school of philosophy, present many and palpable diversities of opinion. They do not pretend to enunciate absolute truth, but only the varying sentiments of the individual writers. If it be objected that there are innumerable discrepancies in the documents which constitute the Sacred Scriptures, it is to be borne in mind that sober men of matured experience in literature and in the workings of the human mind have examined these seeming discrepancies, and have never failed to explain them or to point out a way in which they may be reconciled. The great majority of them arise from ignorance on our part of the whole circumstances, from misconception of the real meaning of the author, and generally from taking the word in a literal, narrow, special or material sense; whereas it becomes obvious, on a little patient consideration, from the circumstances of the times and the habits of the writer, that they should have been taken in another sense, which was quite in harmony with the context and with other passages. A series of writings on a variety of topics, covering more than a thousand years, that can be shown to be uniformly consistent on such reasonable terms is unique in the history of letters, and possible only on the ground that the writers are the spokesmen of the ever-living God.

6. It was commenced when philosophy and science were in the remote future, and it was completed while ancient philosophy was far

away in the distance from Palestine, and science, properly so-called, was scarcely come to the birth; and yet it contains no sentence which, fairly understood, is at variance with either. It says indeed in common parlance, The sun rises and sets; but so does the philosopher, the scientist and the poet, and so must they continue to do as long as metaphysics and imagination have a place in the mind of man. It has been often explained that it was not the Bible but the misinterpreter of it that condemned Galileo, when he asserted that the earth has a diurnal motion. On the other hand there is a curious harmony between stray incidental phrases and sentences of Scripture and some comparatively recent discoveries of science. Thus the phrase "the heavens and the earth" accords with the fact that the heavens are greater than the earth. The order of the six days of creative work corresponds with the facts that light and heat must precede clouds and rain, and that both must precede vegetation, and that all three must precede animal life. The passing sentence of Job, "He stretcheth out the north over the waste, he hangeth the earth upon nothing," is in harmony with the law of gravitation and with the round form and diurnal motion of the earth. The equally incidental verse, "It (the earth) turns itself as on clay the seal, and they (the heavenly bodies) stand as a garment," is at least consistent with the revolution of the earth on its axis, and the brilliant canopy of the heavens standing around it. It is evident that the question, "Canst thou bind the sweet influences of Pleiades or loose the bonds of Orion?" is in keeping with the law of gravitation. The question, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance?" is in poetical accord with the atomic theory of matter. These and other like sentences and phrases are scattered through a volume which is written in the language of ordinary life, and was finished before the technicalities of science came into existence. Where is the series of writings in any nation, running over 1500 years ending with the first century of Christendom, of which these things can be said?

7. It has a regenerating and comforting effect on the individual who reads or hears it read and expounded, and has had an illuminating, civilizing and elevating influence on human society, wherever it has become known, such as the best human philosophy and the most advanced science have not been able to produce. This is chiefly dependent on three things. (1) *First*, the writers constantly acknowledge the existence, the presence, the personal and spiritual attributes and the supreme authority of the one only God. (2) *Second*, they state

and expound in manifold ways the simple and self-evident principles of unchangeable morality in their relation to God and man. These two characteristics, combined with the example of those who are faithful and true servants of God, have had a quite extraordinary influence not only in civilizing but moralizing mankind. (3) But the *third* and greatest source of Spiritual power is the Gospel, the glad tidings of salvation through the mercy of God in Christ. This Gospel presupposes the fall of man from original innocence into sin against God. This seldom fails to find an echo in the conscience of the hearer. The salvation which the book reveals meets the needs of the self-condemning conscience. It consists of three parts. *First*, there is forgiveness with God for the returning sinner. *Second*, there is redemption made by Christ, the Son of God, on the cross, which makes forgiveness morally possible. *Third*, the Spirit of truth makes use of these two irresistible motives to persuade the soul that is truly conscious of sin to return to God by Jesus Christ. The preternatural effect of the Gospel so presented is truly called regeneration. It is the birth of a new state of mind towards God, the joy of salvation, the hope of glory and the revival of love to God and man. Only the newborn know the full import of this holy and happy change. But outsiders in all ages have been constrained to acknowledge the immediate moral amendment of life that has followed the sincere confession of faith in Christ and repentance toward God.

It is obvious from the nature of the case, as well as from the facts of history, that no book, or definite class of books, but the Bible, has produced this singular effect; no system or school of philosophy but the Gospel of the grace of God in Jesus Christ has thus deeply and vitally affected the human heart, thus effectually and equally met the want and touched the springs of human action in every diversity of tribe, rank and mind in all generations, from the day of the crucifixion to the present hour. And at the very moment when many are supposing that its influence is waning, it is beginning to wield a broader, deeper and milder sway than at any time since the days of the apostles; because the clouds and shadows arising from certain misconceptions of its benign import are passing away, and all the untarnished glory of its grace and truth is about to be unveiled before the eyes of man. The controversies of by-gone days have done good service in promoting a logical method, determining the laws of language, shedding light on the nature of the Gospel, and promulgating the articles of the creed. But they have left some traces of narrowness and one-sidedness even on the best conceptions which have been formed of many doctrines of revealed religion, the removal of which

may be confidently expected from the equity, charity and moderation of a less controversial and more dispassionate age. Hopeful signs of this abatement, if not abolition, of diversity of opinion on the long agitated questions of ecclesiastical polity, of predestination, of the sacraments of the New Testament, of the trinity of persons in the Godhead, of the inspiration of the Scriptures and of the metaphysics involved in these high themes are beginning to appear. There is much need, however, of men of high mind, thorough training and well balanced reason to carry forward this delicate process to a just and unanimous issue. Only the Spirit and the Word of God can produce such men. Let us expect and pray, and throw no hindrance, and endeavor to remove any hindrance, in the way of the coming and the multiplying of such men in the church. Then will the divine origin of the holy Scriptures be fully illustrated and its paramount authority be gladly admitted.

THE REVISION OF THE BOOK OF EXODUS.

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In this article we may note the changes in translation made by the Revision of 1885 from that of 1611. It is not unreasonable to assume that the Hebrew text was little, if at all, different. That the article be not unduly protracted, attention will be confined to the body of the text, and no mention will be made of the notes in the margin, or of those of the American Revisers.

The standard for comparison is the Parallel Bible, Oxford edition. Not the entire book is brought into view; but the first ten chapters have been compared, with the intention of noting every change, even to punctuation. In these ten chapters there are 274 verses. Of these, 120 exhibit no verbal change, nor any change in punctuation sufficient to alter the sense. In the 154 verses the following changes are found:—

1. There are five instances of the change of obsolete words. "Wit" is changed to "know" (II., 4); "let" to "loose" (V., 4); "coast" to "border" (X., 4, 14, 19). There are six instances of corrected spelling,—*"lothe"* to *"loathe"* (VII., 18); *"ought"* to *"aught"* (V., 8, 19); and three proper names in V., 17, 22, 24. Also the archaic *"be"* is changed to *"are"* (VI., 4).

2. There is a large number of changes of single words, which are simply lexical. For example, of nouns, *"children"* is changed to

“sons” (I., 1); “treasure” to “store” (I., 11); “stranger” to “sojourner” (II., 22); “desert” to “wilderness” (III., 1; V., 3); “vain” to “lying” (V., 9); “oxen” to “herds,” and “sheep” to “flocks” (IX., 3). Of verbs, the following are illustrations: “grew” is changed to “spread abroad” (I., 12); “spied” to “saw” (II., 11); “borrow” to “ask” (III., 19); “were strangers” to “sojourned” (VI., 4); “is” or “was hardened” to “is” or “was stubborn” (VII., 14; IX., 7). There are four instances where the Hebrew article was wrongly rendered now corrected to “the” (II., 14; III., 12; IV., 21; X., 13). There are eighteen instances where the translation of prepositions is changed,—as “by the way” to “on the way” (IV., 24); “upon” to “over” (VII., 19); this last change makes the verse harmonious to the similar passage (VIII., 5). There are thirteen instances where conjunctions or adverbs are changed,—as “therefore” to “and” (I., 20); “for” to “and” (I., 5; VIII., 17); “but” to “for” (IV., 10); “also” to “moreover” (II., 19). In some of these instances the ground of change is not in the lexicon but in exegesis, and there it comes from contextual interpretation. The changes of nouns illustrated above were thirty-four in number, of verbs thirty-five. The entire number thus noted of changes made in accord with the real or supposed requirements of lexicography is 104.

3. Heretofore the changes noted are those having respect to single words. Another class of changes is grammatical, having respect in part to single words (etymological), and in part to the relation of words (syntactical). Occasionally a lexical change is involved; but the important feature is grammatical, and so the instance is classed as grammatical. There are changes in tense,—“there was none like it” changed to “had not been” (IX., 24); in mood,—“neither would he” to “and he did not” (VIII., 32; IX., 35); “that I may” to “and I will” (VII., 4); in voice,—“he hardened Pharaoh’s heart” to “Pharaoh’s heart was hardened” (VII., 13); in number,—“was” to “were” (IX., 31). Also there are changes to make manifest an apposition,—“bricks of your daily tasks” to “bricks, *your* daily tasks” (V., 19); “the Lord God” to “the Lord, the God” (III., 15, 16, 18; IV., 5; V., 3; VII., 16; IX., 1, 13; X., 3). Also from or to a circumstantial clause,—“and when she saw the ark among the flags, she sent” to “and she saw the ark among the flags, and sent” (II., 5); “and plucked it out of his bosom, and, behold, it was turned again” to “and when he took it out of his bosom, behold it was turned again” (IV., 7). Of these grammatical changes there have been classed together sixty-five instances. There is one extended passage to be added to the number. It is IX., 15, 16. 1611 reads: “For now I will stretch out my hand, that I may smite thee and thy people with pestilence, and thou shalt be cut off

from the earth. And in very deed for this *cause* have I raised thee up, for to show *in* thee my power; and that my name may be declared throughout all the earth." 1885 reads: "For now I had put forth my hand, and smitten thee and thy people with pestilence, and thou hadst been cut off from the earth; but in very deed for this cause have I made thee to stand, for to show thee my power, and that my name may be declared throughout all the earth." In the fifteenth verse the first clause is changed from the expression of determination to a past condition which was not realized. In Driver's *Hebrew Tenses*, § 141, this construction is implied to be the correct one. The sixteenth verse of 1611 adds to the expression of determination to destroy Pharaoh the statement that God "raised up" Pharaoh for the purpose of showing in Pharaoh's person his almighty power, and for the purpose of having his name made known on earth. 1885 gives a different meaning to the verb translated "raised up." It adopts the marginal rendering of 1611, and makes the statement that God had kept Pharaoh alive, in the midst of the terrible judgments, in order to convince Pharaoh of his (God's) power, and to have his (God's) name made known on earth.

4. There is another class of changes which may conveniently be called rhetorical changes. This includes those instances where italicised or unnecessary words have been omitted, where necessary words have been added, where, for elegance or perspicuity, the words in a phrase or sentence have been changed or re-arranged. There are twelve instances where words have been inserted,—as *white* (IV., 6); "the" (IV., 15). In twenty-seven instances words have been omitted,—as "*even*" (IV., 22, 23); "do" (VIII., 8); "the" (IX., 23). "Also" (I., 10) is transposed so as to emphasize the subject. "Goest to return" becomes "goest back" (IV., 21); "against he come," "to meet him" (VII., 15); "this rod in thine hand wherewith," "in thine hand this rod wherewith" (IV., 17). 1611 left the antecedent of "wherewith" uncertain; logically it was "rod," grammatically it was "hand." 1885 removes the ambiguity. The total number of instances of this class are seventy-five. This number includes some changes in punctuation.

5. There is also one more class of changes to be noted, and this class is typographical changes. These changes concern the practice of printing words in italics. In these ten chapters, 1611 gave 164 instances where one or more words were printed in italics. 1885 supplies only twelve. That is, there were 152 more instances of italics in 1611 than in 1885. Of these 152, 131 have been changed from italics to common type. Italics are supposed to be words supplied to fill out the sense, when neither Hebrew words nor idiom can supply it. This is not the case with the copula "am," "art," "is," etc.

Such are the changes both in kind and quantity. The value of some of these changes is very great. Few arouse a questioning spirit; still fewer excite opposition. The majority commend themselves at once. One wishes that some changes had been carried out consistently. E. g. (III., 1) "kept" is changed to "was keeping." Equal reason exists for changing "wept" (II., 6) to "was weeping." In Exod. VI., 2, 6-8, "the Lord" is changed to "Jehovah,"—and with good effect. Equally effective would the change have been in a score of other places in these chapters.

Is there any change in the character of the record? No, not in the main features. Yet there are some changes which we gladly welcome. One of these changes relates to the *borrowing* of jewels and clothing from the Egyptians by the Israelites. The fact that this act was done in consequence of divine direction has for generations harassed the soul of the English reader. It has caused the uncircumcised to revile, and the circumcised to resort to mean subterfuges to explain away the dishonor of such a procedure. "Borrow" is changed to "ask." Every student of Hebrew has abundant opportunity, within the first few months of his study, to learn that the Hebrew word used in this passage is *the* word which means to ask. It is used scores of times with this meaning, and a Hebrew would hardly have thought of using another word when he meant simply to ask. Doubtless during the past 270 years this (to us, apparently) stupid mistranslation has caused more labor than has been bestowed on revising the entire Old Testament. Imagine, if you please, the description of a somewhat similar occasion rendered as follows: "And King Solomon gave unto the queen of Sheba all her desire, whatsoever she *borrowed*, beside that which Solomon gave her of his royal bounty." There is as good reason for giving this translation in 1 Kgs. x., 13, as for the translation which 1611 gives of the same verb in Exod. III., 22. 1611 and 1885 concur in rendering 1 Kgs. x., 13, by "ask."

Another passage is worthy of a second mention in this connection. The radical changes of Exod. IX., 15, 16, have already been mentioned. 1611 makes of the passage a threat; 1885 makes of the passage a reminder of God's mercy and forbearance in the past.

There is a whole class of passages that need be noted here. This class of passages refer to the hardening of Pharaoh's heart. Some translations of 1611 permitted and even encouraged the idea that Pharaoh's hardness of heart was brought to pass by God, without any agency of Pharaoh. The Revision has not smoothed away the facts so as to avoid cavils. Indeed the facts are such, and the language is so plain, that those who wish will always cavil, and those whose faith is

weak will stumble. In Exod. VII., 3, "harden" is a literal translation. In VII., 14; IX., 7, for "hardened" is substituted "stubborn." This is a manifest gain. The Hebrew verb is different, the Revisers rendering is correct, and it is a pity that they did not render VIII., 15, 32, and IX., 34, and X., 1, by "stubborn," with an appropriate verb. By the two changes that have been made there is given to the English reader the opportunity to learn the fact that Pharaoh's hardening was in part the manifestation of his own stubborn character.

There are several passages mentioning the hardening of Pharaoh's heart which are very noticeable. Exod. IV., 21; VII., 4, 13, and X., 20. 1611 gives these passages as follows (the italics are for contrast): IV., 21, "But I will harden his heart, *that he shall* not let the people go;" VII., 4, "But Pharaoh shall not hearken unto you, *that I may* lay my hand upon Egypt," etc.; VII., 13, "And he hardened Pharaoh's heart, *that he hearkened* not unto them;" X., 20, "But the Lord hardened Pharaoh's heart, *so that he would* not let the children of Israel go." 1885 gives these passages as follows: IV., 21, "But I will harden his heart, *and he will* not let the people go;" VII., 4, "But Pharaoh will not hearken unto you, *and I will* lay my hand upon Egypt," etc.; VII., 13, "And Pharaoh's heart was hardened, *and he hearkened* not unto them;" X., 20, "But the Lord hardened Pharaoh's heart, *and he did* not let the children of Israel go." In these four passages 1611 makes the last clause simply the purpose or result of the preceding clause. This is syntactically possible, if the context demands it. Evidently the Revisers of 1885 thought the context did not require it. The more usual mode of translating Hebrew sentences of this form is simply to add the second action to the first as being co-ordinate to the first. This is done in 1885, as shown above. There is ample proof that the Revisers of 1611 did not regard the Hebrew as necessitating the translation they gave, nor did they think the context required such a translation. The proof is this: Exod. VII., 22; VIII., 15, 19, 32; IX., 7, 12, 35; X., 27, are similar sentences in the Hebrew. Some of these sentences are verbally the same, and they are in the same kind of a context, and in every one of these eight passages the clause, which in the former four was made a clause of purpose or result, is made co-ordinate. E. g., VII., 22, "And Pharaoh's heart was hardened, neither did he hearken unto them;" VIII., 15, "He hardened his heart, and hearkened not unto them." IX., 12, "And the Lord hardened the heart of Pharaoh, and he hearkened not unto them." There is just one passage in these ten chapters where a clause of purpose is required by the Hebrew in a similar context. This is X., 1, "For I have hardened his heart and the hearts of his servants, that I might shew

these my signs *before him*" (1885, *in the midst of them*). The Hebrew is different, and expresses purpose.

In one passage (VII., 4) there is a change which has not hitherto been mentioned. 1611, "But Pharaoh *shall* not hearken;" 1885, "But Pharaoh *will* not hearken." It is to be regretted that a consistent use of the auxiliaries *shall* and *will* is not to be found in our English Bible. It is a cause of thankfulness that we meet any recognition of the proper meaning of these words. We have here an illustration. 1611 made the verb an obligatory future, or jussive. It represented Pharaoh as being passive in the hardening, as being under the control of another will. The change of the auxiliary in English makes the passage to state a future fact, not a necessity. The Hebrew does not require the rendering of 1611. In fact the negative here used forbids us to regard it as jussive, or obligatory future.

Thus, while there is no difference in the main features of the record, there is decided modification of some of the colors of the narrative. These are modifications which would have been dishonest if made for dogmatic reasons; but made, as they have been, for the sake of fidelity to the original, they are only the requirement of honesty.

For the sake of more full examination of the changes in the text, the writer has entirely omitted the marginal notes and the recommendations of the American Revisers. From what has been written the reader will rightly infer that the writer regards the Revision of 1885, in these chapters, as a very great gain. These chapters seem a fair sample of the whole book of Exodus, and this book in the Old Testament may be regarded as very much improved. Perfection is not reached at a bound; and the younger students and scholars in Hebrew may rejoice, both that much needless labor of removing misconceptions has been removed from their shoulders, and that there is still further work to be done in securing for the Scriptures the most perfect expression in our mother tongue.

EGYPT BEFORE B. C. 2000.

BY PROFESSOR HOWARD OSGOOD, D. D.,

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II.

THE COURT.

From the first, the king is king of the double crown, of upper and lower Egypt. On reaching the throne he assumed a new name in addition to the one he had borne, and besides he took the titles of Horus, the Son of God, born of Heaven, Lord of the vulture and of the Uræus. He is the *Perao*, "that is, of the great house" (Brugsch, *Hist.*, p. 49), which we translate Pharaoh. "For his subjects the pharaoh was a god and lord (neb) *par excellence*" (*Ibid.*). He is "the vanquisher of his enemies." He is removed far above all the people in his own and in their estimation, and he looks forward and prepares for the formal, priestly worship of himself in his memorial chapel attached to his pyramid.

No court in Europe at the present day, and not even the court of Louis XIV., was ordered with a stricter adherence to the ceremonies that proclaim *procul, procul*, to the profane, than the court of these haughty lords of the vulture and the Uræus. The wife of one pharaoh and the mother of another makes record, on her memorial tablet, of her high privilege of beholding at pleasure the face of her son, the reigning king; a privilege not accorded to all queen-mothers. A prince of the blood royal mentions it as a special favor that he was permitted to smell the ground (prostrate himself) before and touch the knees of the pharaoh. The highest officer under a king of the sixth dynasty writes on his tomb that he was accorded the supreme favor of wearing his sandals in the palace (De Rouge, *Recherches*, p. 123). The pharaoh was addressed as "his holiness," or as "the Son of God," or "by a grammatical construction, which, in the translation, is best rendered by the word 'he'" (Brugsch, p. 49.)

(The pharaoh might marry a lady not of royal blood, but as descent was reckoned especially through the mother, her children might not become pharaohs, though they were princes (Brugsch, *Hist.*, p. 103).)

His queen, the pharaoh calls his dearly beloved; and he pictures her seated with himself, her arm around his neck or in his arm. But dying, he is placed alone in his grandeur in his pyramid, while she is buried in a plain tomb near but outside the pyramid.

"A steward had charge of the king's household, another had charge of his wardrobe, another acted as hair-dresser, and took care of the nails of his holiness, and prepared his bath. One was over the singing and playing, and prepared the means for the pharaoh's pleasures and enjoyments. Other nobles were charged with the administration of the magazines of wheat, dates, and fruits in general, of the cellar; of the store of oil, of the bakery, of the butchering, and of the stables. The court of exchequer was not wanting. The private domains, the farms, the palaces, and even the lakes and canals of the king were placed under the care of inspectors" (Brugsch, *Hist.*, p. 50).

There were many palaces. The younger princes and princesses had their palaces, with governors appointed for them. But there are no remains of these early palaces. We learn the above facts about them from numerous inscriptions. If the pyramid was the mausoleum, and if high officers and nobles could at that age build and decorate such tombs as are found at Sakkarah, and display their homes filled with works of art on the walls of their tombs, certainly the residence of the pharaoh, where it was a crime to wear one's sandals without permission, was something more than a mud hut. When a pharaoh had eight statues of himself cut with superlative art, in one small chapel, and in the tomb of one high officer twenty statues of himself were placed in the wall, it is most probable that the residence of the pharaoh and the houses of his nobles bore some correspondence to this advance in art.

There were multitudes of officials about the court. There were "the chief of the house of gold" (secretary of the treasury), "chief of the house of battle, of the bow and arrow," "chief of the double house," i. e., of peace and war, "chief scribe" or secretary, "chief of the public works," "chief of all the mines," "governor of the royal domains," "chief of the house of writing," "chief commandant of the great hall," i. e., of judgment, "chief of the writings of complaint and request," "chief architect," "governor of the south," etc., etc. Nobles were entitled "hereditary highness," "prince," "illustrious," "the intimate friend," i. e., of the pharaoh (Brugsch, p. 50).

The priesthood was hereditary, and the chief priest was always a prince royal. Even at this time men in office, sacred or secular, had learned the art of being pluralists, and some princes were priests and generals, and governors and judges, all at once.

JUDICIARY.

The law was written out and elaborated to minute points, not only as to the general conduct of affairs of state, but as to inheritance, tithes, rents, taxes, military service, forced labor.

In one picture, the judges are seen sitting on a raised platform and taking notes, while the officers, who would closely resemble our policemen with their locusts, if they only had a little more covering on them, bring the prisoners before the court (Baedeker, *Lower Egypt*, p. 382. Tomb of Ti).

The judges were to be governed by the written law, and an unjust accuser was treated to a variety of punishments (Brugsch, p. 51). Real estate was carefully measured and bounded by stone marks, and the rights of children were guarded.

ARMY.

There was an army, commanded by officers and drilled in the tactics peculiar to their warfare. It would appear, from one inscription, as if the whole population was at times liable to conscription. The army was provided with clubs, axes, bows and arrows. Under a king of the sixth dynasty the army had been assembled by many tens of thousands from all parts of Egypt, from the cataract to the sea; but it was decided to increase it by a contingent drawn from the Negroes of Ethiopia who had been subdued. Before this army set out towards Asia it was found necessary to drill this contingent, which was done by the orders of, and by the officers appointed by, the general-in-chief, Una (Brugsch, p. 100; DeRouge, *Recherches*, p. 124; Maspero, p. 90). To this army there was an orderly distribution of provisions. The army proved itself victorious, and brought home a multitude of captives. The same army was also transported by sea to some foreign dominion, and was again victorious.

LIFE.

We have spoken of the hard metes and bounds which are the necessity of every well regulated state; but we feel a sympathetic interest in the daily life of the people, how they spent their days, how they dressed, what they ate, and the closing scenes of life with them.

Then, as now, the burden of life pressed heaviest on the poorer classes. However moral and pious were their precepts of humanity, written at length on their tombs, for immediate effect on boy, man, or beast, these old Egyptians had the greatest confidence in the short stick. Nobles, priests, warriors, and the innumerable scribes, or literary class, looked with scorn upon all tradesmen, artisans and slaves, whom they called the "mob," the "stinking multitude." These were the phrases of *parvenus*, for there was no caste in Egypt. The poorest might rise to the highest official position, and marry a princess. Some of the very highest officers have been men enough to write on their tombs that their ancestors were unknown, or that they were of

very humble birth; while others simply omit to mention that subject, which they never would have failed to elaborate, if there was any thing to be said.

In the temple-tomb of Ti, at Sakkarah, a pluralist dignitary of the highest grade under the fifth dynasty, we find sculptured and painted in exquisite art the life of a great landed proprietor. He, whose ancestors are not mentioned, stands with his long walking staff in his right hand and his baton of office in his left hand. His wife, a princess in her own right, is at his side, and he calls her "the beloved of her husband," "the mistress of the house," "the palm of amiability to her husband."

He is dressed with his two sticks, a wig, a collar, or necklace, and a short tunic. She is dressed in a single long garment from the neck to the feet. It was fashionable in those days to have the head shaved, and those who could afford it covered the head from the heat or in full dress with a great wig, like the judges in England. Yet it was not a rigid custom, for we also find the hair worn long by some females. The oldest statues in the world are the marvelously lifelike twin representations of Prince Rahotep and his wife, the princess Nefert. He does not wear the wig, but is dressed in a collar from which hangs a jewel, and with the short tunic, but she wears an abundant wig and on it a mood of "ribbon ornamented with roses and leaves." She is also dressed in a garment reaching from the neck to the ankles. Females also wore a shorter garment held in place by appliances which selfish man in later ages has appropriated to himself, suspenders. Princess Nefert wears a splendid necklace (Edwards, p. 711), "of six circles of green and red enamel, from which a row of emeralds and rubies depended."

Linen wholly of flax was the dress of the richer classes. The poorer people needed little dress and often used less. A cloth around the loins was full dress for a workman. Men are also pictured when at work without any clothing at all, and it is sad to say that even women are so represented. For a gentleman of the old school, full dress consisted in a wig, collar and bracelets, a staff and a very short tunic. Sandals were worn, though the foot is generally represented as bare. They were very careful of their nails, and exceedingly neat in their persons. And no doubt they were highly cultured and refined gentlemen, certainly with a higher appreciation of morality than the Greeks or Romans, though even with them there were streaks of coarseness and permission of obscenity in their presence, that moderates our estimate of their purity.

Women were treated as equals. They were not veiled. They

enjoyed as much pride as their haughty husbands. It was no disgrace for a princess to marry a man who had risen to high office from an humble position, and though her husband was not made a prince by his marriage, her sons were princes by the right of their mother (Baedeker, *Lower Egypt*, p. 375).

Ladies delighted in jewels, and the art of the lapidary was carried to high excellence. They had earrings, and bracelets, and necklaces, and fingerings. There were artists in porcelain, and glaze, and enamel, whose work remains to the present, and who, doubtless, like their successors, gave the ladies much to do and to talk about. These ladies of high degree loved sweet smells, and had their bottles of perfume of all shapes and sizes. They had found the great usefulness of the bronze mirror, and to preserve it in better condition for service they kept it in a leather covering. They had already forgotten that beauty unadorned is adorned the most, and had progressed to the evil invention of a blue or black pigment for the eyes, which they kept in vases of alabaster and of bronze. While they, like us, had jugs and basins of pottery, they exceeded us in having them of bronze also.

An elaborate and animated picture of life in Egypt before 2000 B. C. is found in the temple-tomb of Ti. Before the painter bas-reliefs of Ti and his wife, the princess, are spread out all over the interior walls an amazing number of bas-reliefs (Edwards, p. 88 seq.) cut in a fine and marble-like limestone. "Ranged in horizontal parallel lines about a foot and a half in depth, these extraordinary pictures, row above row, cover every inch of wall space from floor to ceiling. The relief is singularly low." It nowhere "exceeds a quarter of an inch. The surface, which is covered with a thin film of very fine cement, has a quality and polish like ivory" (Edwards, p. 89).

The pictures tell their own story. Ti was a wealthy man. He owned thirty-six estates in many parts of Egypt, and his servants on these estates, which have their appropriate names, are represented bringing in the produce of each. This is carefully counted and noted down by scribes and then put in the granaries or yards. Ti owned large herds of cattle, long-horned or without horns, herds of asses and gazelles and antelopes, and flocks of goats and of geese and of cranes, and his scribes had the count of each herd and flock. He had workmen of all kinds on his estates; they smelted ingots of gold, and blew glass; there were sculptors and masons and potters, and tanners, and furniture-makers and boat-builders. They ploughed his fields and sowed the seed and reaped his harvests. He had his sailors and huntsmen and fishermen. The whole process of building vessels is before us, from the squaring of the timber to the caulking

of the seams. He had boats of burden and pleasure-boats. These boats were built of cedar (chiefly) and of acacia and papyrus. They had keels and ribs and gunwale. The sails were of linen, square, and were hoisted as sails are now. The mast was stayed fore and aft.

Ti evidently looked back upon a long life of good living, and intended giving Osiris a hint of what he expected in the land of bliss. His servants stuff whole flocks of geese and cranes, as the inscription tells us, "in order to fatten them." His bakers were artists in bread or cake of fanciful form, and his cooks understood how to truss geese and ducks and to prepare all sorts of delicacies. His fishermen caught and spread and salted fish.

Ti was a sportsman, and we see him spearing the hippopotamus and crocodile, and hunting birds, and fishing. He had hunting dogs for the gazelle and mountain goat. He speared fish or caught them with hook and line or in nets or in wickerwork pounds, like our eelpots. His servants caught lions and other wild animals and brought them to him alive in cages. They milked the cows on Ti's farm in just the same way and under as many difficulties as are found now with the Jerseys. Sometimes they tied the legs of those that kicked, and sometimes one held the troublesome calf while another milked. Again they tie cow and calf separately to well-made staples fastened in the ground. They prove in their tying up the forefoot of an ox by a strap over the back that they antedate Mr. Rarey's re-discovery by about 4000 years. The donkey then was the faithful ancestor of the present race. The inscription tells us how the servants argued with him to no purpose, until it came to blows, first with his heels and a bray, and then with their stick.

The plough, the hoe, the sickle, the head yoke, the three-pronged threshing fork, the sacks for grain, the saws, axes, mallets, hammers, drills, baskets, work-bench, tables, chairs, all the tools of the workmen, the workmen at work, cutting stone, building walls, making furniture, etc., etc., are all set out with marvelous clearness and with a description of the pictures.

Men and women of wealth sat at tables of bronze or alabaster, on low-backed or high-backed chairs of artistic shape and carving. A large and generous variety of food was offered to them, fish fresh and salted, beef, veal, goat (not sheep), antelope, ibex, gazelle, cranes, geese, ducks (no hens), cucumbers, onions, bread of wheat and barley, grapes, figs, dates, pomegranates, olives, melons, milk, and wine of upper and lower Egypt.

Games for amusement, very much like our chequers or chess, delighted their leisure hours. Men singers and women singers were

among the appurtenances of great houses. Dwarfs and monkeys were kept to make sport. There was the same chaffing between servants and boatmen as one hears on the Nile to-day. Wrestlers tried their skill and strength as they learned to do afterwards in times ridiculously modern in the Athenian or Corinthian gymnasium or palæstra.

LITERATURE.

It would be contrary to all the laws of the human mind to find such a development in political, legislative and social order where literature was unknown. But we are not left to inference on this point or even to the later copies of works, still extant, which are referred, by their copyists, back to this early time.

The more than fifty steles and numerous inscriptions cut in the hardest of all stone, proves that the hieroglyphics were fully developed and equal to any demands upon them. The class of scribes was on a par with that of the priests and warriors. They were secretaries and accountants in the palace and in offices of state and courts of justice and on the farm and boats, till it would seem as if every word spoken and deed performed was written down by the scribe, ever present with his reed pen and ink and writing-tablet.

That the people had made some progress in geometry and mensuration and testing the quality of stone is proved by the pyramids and tombs.

There were at this time not only scribes and a fully developed written language, but there were libraries. There was a literature, and this literature was large enough and sufficiently prized to be kept in libraries, and the importance of the library was such that it was a high honor to be appointed chief of the royal library. On the tombs we find the title, "royal scribe of the palace, doctor, chief of writing, who serves as a light to all the writings in the house of pharaoh," "chief of the royal writings," etc.

From the earliest times, according to the inscriptions, *Saf*, the goddess of libraries, was worshiped at Memphis (DeRouge, p. 43). It is a very curious and instructive fact that, both in Chaldea (and Palestine), at dates but little lower than B. C. 2000, we find the proof that certain cities were designated as library cities, and some of the records of those ancient libraries are now in the British Museum.

Did these people live in the last century or about four thousand years ago?

THE VALUE OF THE OLD TESTAMENT FOR A CORRECT KNOWLEDGE OF THE NEW.

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II.

2. The second element of value in the worth which the Old Testament has as an aid for the correct understanding of the New, is the fact that the meaning of many terms in the New Testament is only to be rightly apprehended by a study of the usage of words in the Hebrew text of the Old Testament and the Septuagint version of it.

This is at once obvious, if we call to mind that the New Testament is Hebrew thought in a Greek dress. The garments, and the garments only, are Greek. The body and soul within, which they cover, are Hebrew. The Hebrew element in the New Testament is not merely a few Hebraistic modes of expression and syntactical construction. Such Hebraisms, indeed, the New Testament does contain, and a knowledge of the Old Testament and of Aramaic usage is needed that the interpreter may correctly deal with them. But if this were all, it would be but comparatively little. There would be a few Hebrew threads, more or less, woven into the Greek robes; but essentially, that is in its thought, and in the signification of its terms, as well as in its grammar, the New Testament would be Greek. But such, in the New Testament we have, is not the case. The New Testament is as much a Hebrew book in its inner nature and its real substance, as the Old. Such thought in general, and such meanings as belong to its individual terms, are to be found in no Greek writer. All its great and central terms, those which are the moulds of its thoughts, and which are the keys to unlock to us the doors of its grand doctrines, would have been as unintelligible, in their New Testament import, to the best Greek of them all, as if they had been Hebrew itself. For Hebrew after all they were. The words for sin and righteous, for example, the foundations on which all the New Testament usage and meaning of words rest, are not to be found in all Greek literature in their New Testament sense. It is possible, indeed, to find in the classic Greek words that are spelled and accented just as are the New Testament terms for sin and righteousness. The grammarian and the etymologist may, therefore, call them the same words. To him they are the same. But, to the interpreter, they are as truly other words as if written in another tongue. For the ideas they express never entered into Greek thought, nor sought expression in a single Greek soul. Something of the same sort is to be found within our own language. Equivalence was an English word before the days of the modern chemistry; but, in its present chemical use, it is as new a word in all but form, as if it had fallen down from the stars. But, for knowing the teaching of a book, the forms of its words are nothing; the thought that is in them is every thing.

Thus it cannot be that the thought of the New Testament should be any thing else than Hebrew. For the Greek thought was pagan. The Greek words, therefore, cannot come into the New Testament bearing in them their contents of

pagan thought. This could only be possible so far as pagan thought and Christian thought could be identical. To how great an extent that could be, it is not difficult to see. Certainly this identity could not reach so far as to include any of the central and important terms of the New Testament, least of all those that present its peculiar Christian doctrines. The contents of all these must be purely and only Christian.

But what is Christian thought? We have already seen that it is either identical with Hebrew thought, or is an outgrowth and complement of it. As its outgrowth and complement, moreover, it arose in Hebrew minds and took shape in Hebrew thinking, in the thought of Hebrew thinkers. The New Testament writers were Hebrews, who took the old Hebrew thought, modified and complemented it, but never renounced or broke away from it, and expressed the results in words which, consequently, while they were Greek in form, were, in all that really makes a word of any value, or gives it a reason for being, Hebrew. Thus it comes to pass that not only is the thought of the New Testament, in all its determining elements and outlines, the thought of the Old; but that the meanings of all its central and distinguishing terms are, in origin and substance, Old Testament conceptions.

The Old Testament, therefore, and not the dictionaries of Classic Greek, is the lexicon for the New.

There is still another point to be considered if we would judge rightly of the real character of the Greek words that are used to express the New Testament thought. This is the origin of the terms that are used by the writers of the New Testament. When they had the Christian thought to express, where did they look for the Greek word with which to express it? Not, surely, to Plato or Socrates, to Demosthenes or Homer. For, to say nothing of the fact that they could not have found, in these writers, the word they wanted, as they wanted it, it may well be doubted if they were thoroughly at home in the vocabulary of the Greek philosophers, orators and poets. We cannot certainly suppose it of the most of them. But there was a Greek vocabulary in which they were at home. "From a child," its terms had been familiar to them. The "Bible of the People" had shaped for years their thought and their speech. To the Septuagint version of the Hebrew Scriptures, therefore, they would naturally turn for the Greek word that was needed. Nor would they fail to find it. For the Septuagint reproduces in all essentials the thought of the Hebrew text. However defective it may be as a reproduction of the exact text of the original, however much it may be possible to criticize it as a faithful translation of the very words of the Hebrew, it is yet not to be denied that, in thought, it is the Hebrew Old Testament, and only this. Its terms, therefore, are only the Hebrew words in a Greek form, Hebrew thought in a Greek dress. But it was Hebrew thought, only Hebrew thought in all elements and outlines, which the New Testament writer had to express. Here he found, therefore, the terms he wished for, ready at his hand. Even a slight comparison of the Septuagint and the New Testament will show that it was these terms thus ready to his hand, that formed the vocabulary of the New Testament writer. The Old Testament word thus determined the contents of the Septuagint word, and the Septuagint word in turn determined the contents of the New Testament word. Again have we found that the Old Testament is the lexicon for the New.

It is now not hard to see that the New Testament student who comes to his work of interpreting the writings of the apostles, without a knowledge of the exact contents of the related Hebrew terms, and their Greek equivalents in the Septuagint version, is of necessity doomed to failure in his endeavor. How utter and how fatal that failure will be, will depend on many conditions; but failure, more or less, is sure. If one is to judge by the results that appear in the character of not a little of the pulpit teaching of our time, and in the resulting church life, the failure is likely to be more rather than less. If there were no other reason, then, why one should seek to know the Hebrew language, and to be well informed in the teachings of the Old Testament, and in the meanings of its terms in the original and in the Septuagint version, it would be enough that only in this way can we hope to be successful ministers of the New Testament. The preacher who, with a joke, puts away his Hebrew Bible and his Hebrew lexicon on the shelf, is simply shutting up to himself and to the church of God, so far as lies in his power, the gate to that knowledge which is eternal life,—to know the only true God, and Jesus Christ whom he has sent.

THE SUNDAY SCHOOL LESSONS.

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The wars which ended in the superseding of the Assyrian empire by the Babylonian must have had an important indirect influence on Judean affairs. Probably it was owing to them that Josiah was left at leisure for prosecuting his schemes of reform; and that he was able to exercise authority over the territory to the north of Judah, as well as over Judah itself. It was in part due to the same causes that Egypt was able to throw off whatever yoke Esar-haddon and Sardanapalus had imposed upon her, and to become again, for a little time, what she had anciently been, an aggressive power, contending against the Mesopotamian kings for the empire of Western Asia. While Pharaoh-Necho of Egypt was engaged in an expedition for this purpose, Josiah met him in battle at Megiddo, and was slain; and Judah became for a few years dependent on Egypt. Then Nebuchadnezzar of Babylon, acting at first as the general of his father Nabopolassar, and afterward in his own right, defeated the Egyptian monarch, and reduced Palestine to subjection. Then after some twenty years of successive rebellions, bloody defeats, and deportations, Jerusalem and the temple were at length destroyed by Nebuchadnezzar, and the land left desolate. After about fifty years more, during which the Jews lived in exile in various countries, the Babylonian empire was overthrown by the Persians, and a few of the Jews, by the permission of Cyrus, returned to Jerusalem. The first four lessons of the month, and perhaps the fifth also, belong to the first twenty of the seventy years of the Exile, as thus counted. I say "as thus counted," because various other views of the matter are more or less prevalent.

In treating the lessons, I will take the liberty to arrange them in the order of time in which they probably belong, instead of that in which the International Committee give them.

JAN. 10, 1886. JEREMIAH PREDICTING THE CAPTIVITY. Jer. VIII., 20—IX., 16.

Jeremiah began to prophesy in the thirteenth year of King Josiah, five years before Josiah's great reform, and continued his career till after the burning of Jerusalem (Jer. I., 1-3; XLIII., 5-7, etc.). If the tradition which ascribes to him the writing of the Books of Kings be true, he survived the thirty-eighth year of the captivity of Jehoiachin (2 Kgs. xxv., 27-30), living some sixty-five years or more after he began to prophesy, and rivalling Elisha, Isaiah, Daniel, and other prophets in the length of his career. The prophetic discourses which compose the Book of Jeremiah are put together in an order which sometimes differs from the order of time of the events with which they are concerned. In the order of the discourses, and in other points, the Septuagint text differs quite remarkably from the Hebrew.

Our first lesson is taken from what seems to be a continuous discourse, extending through chapters VII.—X. The most salient item in the proof of this is the fact that the seventh chapter begins with a title, and the eleventh chapter with a fresh title. If any one will read these four chapters through, will then carefully read again the first part of the seventh chapter, and will then read the twenty-sixth chapter, he will see strong reasons for holding that the prophecy contained in these four chapters is the one for which Jeremiah was brought to trial for his life, as related in the 26th chapter; and therefore for holding that the prophecy was uttered in the early part of Jehoiakim's reign, just before Nebuchadnezzar conquered Palestine from Egypt. The situation of things, as implied in this prophecy, and in Jeremiah's other prophecies of about the same date, is a striking comment on the powerlessness of political reform to reach the hearts of men. Josiah had perhaps accomplished as much as any government ever can accomplish, in the way of reforming men; but the moment Josiah died, the nation, headed by its priests and prophets, made haste to return to the practices of idolatry, judicial injustice, dissipation, and bloodshed, which had characterized the bad part of the reign of Manasseh. Less than three years has elapsed since Josiah's death, and not more than about fifteen years since Josiah's great reform, and the land is already deluged again with the old iniquities, and Jeremiah's life is in danger for rebuking them. This does not show that Josiah was wrong—that reform should not be attempted by statute; but it does show, and with emphasis, that reforms must be mainly accomplished by changing men's hearts, and not by changing the civil regulations under which they live.

Practically, the rejection of the warning contained in this prophecy, and in others of even date with it, was the close of Israel's probation, so far as his going into exile is concerned. The armies of Babylon were already in the field for attacking Judah and Egypt. A few months later, the series of deportations which constituted the final exile had actually begun. In the discourse from which the lesson is taken, a last opportunity is offered to escape a fate which has been threatened against Israel for ages, and which is at last impending (Jer. VII., 3; XXVI., 3). From these circumstances of its historical connection, the golden text of the lesson may be made to derive great emphasis: "The harvest is past, the summer is ended, and we are not saved."

JAN. 17, 1886. THE FAITHFUL RECHABITES. Jer. XXXV., 12-19.

The prophecy containing this lesson is of about the same date with the one containing the previous lesson. It belongs to the early years of Jehoiakim, when

the armies of Nebuchadnezzar are threatening Palestine, but have not yet made their first capture of Jerusalem (Jer. xxxv., 1, 11). If we press the fact that, in the last verse cited, the Rechabites speak of Nebuchadnezzar as already king of Babylon, it will give us a yet more precise date, namely, the accession year of Nebuchadnezzar, that is, the third year of Jehoiakim, earlier in the year than the siege of Jerusalem and the carrying away of Daniel and his companions. Something further concerning this date is to be said when we reach the next lesson.

If one will take a concordance, and look up in the Bible what is said in connection with the proper names Jonadab, Rechab, Rechabite, Kenite, he will have a much fuller and more interesting account of this remarkable family than he can find in the ordinary books of reference.

For my own part, I hold that the duty of totally abstaining from all intoxicating drinks, as beverages, and the duty of going a great deal farther than safety requires, rather than not quite far enough, in avoiding all other internal use of alcohol, can be fairly taught from this passage; but not in the way in which it is often actually taught. The total abstinence of the Rechabites was from agriculture, and from building houses, as well as from wine; and was, in these and other respects a very different thing from the total abstinence which is now advocated as being the truest temperance, in the matter of alcoholic beverages. The thing commended, in their case, is not particularly their abstaining either from wine or from civilization, but their prompt, unflinching obedience in the face of temptation in its most plausible form. If we let the mention of wine in the lesson serve to call especial attention to the question of alcohol-drinking, and our duty in the matter; and then enforce the principle of unhesitating faithfulness to duty, in this as in other matters, even in the face of the most plausible temptations; we shall thus make of it, at least for most men, a total abstinence temperance lesson.

JAN. 31, 1886. DANIEL IN BABYLON. Dan. i., 8-21.

We carelessly allow ourselves to form the habit of speaking of the date when the Jews were carried captive to Babylon, as if the deportation were a single event, which took place at a particular date. We all know, if we will take the trouble to think, that such was not the case. The biblical records, and still more abundantly the Assyrian records inform us that repeated deportations were made, at least from the times of Tiglath-pilezer, whose accession was 140 years earlier than that of Nebuchadnezzar. The date proper to be given for the carrying of Samaria into exile is the year when Samaria ceased to be a political power; but the actual process of changing the inhabitants, by exportation and importation, extended over many years both before and after that date. If Sennacherib tells the truth, he carried into exile from Judah an immensely larger number of people than Nebuchadnezzar afterward carried away. There are traces of Esarhaddon's having carried on the same business, on a large scale, in the times of Manasseh. The Palestine which Nebuchadnezzar invaded was a Palestine which had already, thanks to his predecessors, become largely a depopulated country.

The deportations made by Nebuchadnezzar himself constitute a series and not a single event. The accounts given in Jeremiah, Kings, Chronicles, and Daniel show that they began at the date mentioned in the lesson, nineteen years before the burning of the temple, and were repeated at various dates, till after the burning of the temple.

Much difficulty has been found in the date given in the first verse of Daniel. This affirms that Nebuchadnezzar carried away Daniel and his companions in the third year of Jehoiakim; while the dates given in Kings and Jeremiah make the first year of Nebuchadnezzar to be the fourth of Jehoiakim. The difficulty spreads itself out into a great number of specifications. They all vanish when we take notice that the third year of Jehoiakim, though the twenty-first and last of Nabopolassar, was the accession year of Nebuchadnezzar. He was actually on the throne for a good part of the year, though the year which is counted as his first began with the following new year. There is no need, in this case, even to suppose that he may have been called king by anticipation.

If we accept as historical the statement that in this year, (605 B. C.) the Babylonian exile began, with the carrying away of Daniel and his companions, then the first year of Cyrus, whether reckoned as 538 or as 536 B. C., is near enough to the seventy years commonly mentioned as the duration of the exile, for all purposes of accuracy in a round number; and the difficulties concerning this number seventy vanish at once.

Nebuchadnezzar is one of the historical characters that grow larger, instead of dwindling, as we come to know more of him. He was a successful conqueror. He knew how to consolidate and administer the empire which he created. He was a magnificent builder and patron of art and literature. But there is nothing on record concerning him which sets out his wisdom and his other excellencies of character in a better light than this account of the *civil service training school* in which Daniel and his companions were placed. The gifted young monarch, at the very outset of his reign, took measures to surround himself with a corps of young men, illustrious by blood, by personal beauty, by mental and moral gifts, carefully trained with reference to efficiency in the public service, and educated to personal attachment to the king and his interests. No wonder that in the hands of such assistants, the administration was a success. The more one studies the details of this training school, the more he sees how admirable it was.

As we have seen, the carrying away of Daniel occurred but a few months, perhaps but a few weeks, after the date of the two previous lessons. It suggests to us that there was a very bright side, even to the dark pictures drawn by Jeremiah. In the midst of the prevailing wickedness in Judah, there were families in which children like Daniel and his friends were reared. The Reformation under Josiah was not all external. There were Israelites whose hearts had been reached by it, and by the faithful teachings of the prophets. And especially there were children, born and nursed in the very atmosphere of the great revival, when the book of the law was found in the temple, who possessed the germs of the purest piety and the loftiest manliness.

It is to be hoped that the temperance teaching in this lesson will not be neglected. It is equally to be hoped that it will not be taught in untrue statements and incorrect reasonings. The mere fact of Daniel's abstinence from the king's wine, and his being divinely approved for it, would not be a sufficient ground for a like abstinence on our part; for the circumstances are different with us. But with Daniel, in the circumstances in which he was placed, true temperance included abstinence from wine-drinking; and with us, in the circumstances in which we are placed, does it not include the same? Nearly all thoughtful and earnest persons, in America, with all charity to those who differ with them, answer this question in the affirmative.

JANUARY 24, 1886. CAPTIVITY OF JUDAH, 2 Kings xxv., 1-12.

In the course of a year or two after Daniel was carried to Babylon, Nebuchadnezzar gained decisive victories over his Egyptian rivals, and afterward gradually reduced to subjection all who opposed him in Western Asia. Judah was in a state of alternate revolt and submission. At the end of eight years, her king, Jehoiachin, was carried captive to Babylon, with a large number of his nobles and subjects. His successor, Zedekiah, reigned eleven years. The last three years of his reign are those of the events of the lesson.

It should not escape notice, in reading the accounts given in Kings, Chronicles, and Jeremiah, that, besides the Jews who were taken to Babylon, many also are said to have gone to Egypt, and others to have been scattered among the peoples near Palestine. Those who were taken to Babylon were more or less scattered in different parts of the empire, and wherever they went, they must have found remnants of their compatriots of all the twelve tribes, who had been removed in previous deportations.

The central historical fact of the lesson is the downfall of the Jewish state. It would be profitable to study the writings of the prophets of the times, with reference to the causes of this downfall. They rebuke certain sins, and represent that, up to the very last, God was ready to have spared the nation, on condition of reformation from those sins. It would be easy, for example, by using a concordance on the leading words, to form Bible-readings, bringing out the following points:

1. The great sin rebuked was the deficiency in genuine religious character, the lack of a heart that was right with God.
2. This was exhibited in the matter of public worship, in the worship of false gods, in the false worship of Jehovah, in mere formalism of worship, in indifference to worship, in Sabbath-desecration. Reform in the matter of Sabbath-keeping, and of careful, reverent ministration in public worship, would have tended to perpetuate the life of the nation.
3. It was further exhibited in the matter of the administration of government and of justice. Bribe-taking, indifference to the legal claims of the widow, the orphan, the oppressed, are among the most frequent objects of prophetic rebuke. Reform in the administration of civil and judicial affairs would have helped prolong the life of the nation.
4. Greed on the part of the wealthy, and less prominently, unfaithful service on the part of the working classes, are matters continually on the lips of the prophets. Reform in the relations between labor and capital would have done something toward saving the nation.
5. Next to idolatry and misgovernment, the prophets insist most on sins of intemperance, that is, of drunkenness, riotous living, licentiousness. Reform in these matters was needed to save the nation.
6. The violent deaths of the kings Joash, Amaziah, and Amon, the judicial murder of Urijah the prophet, the persecutions suffered by Jeremiah, and other like facts in the history constitute a series of exhibitions of sins of lawlessness; often of lawlessness undertaken for the purpose of righting real or fancied wrongs. Reform from violent practices, even as a remedy for existing evils, would have been effective in preventing the overthrow of the nation.

For instruction in great matters pertaining to national life and prosperity, the

history of Israel found in the Bible is worthy of a broader and more thorough study than most men are accustomed to give it.

In the schemes of human history devised by some scholars, it is put down that Israel, having accomplished his destiny, ceased to be a power in the world, when he was carried to Babylon. It needs but little reflection to enable one to see that this is not the case. Saying nothing in regard to the influences that have come from Israel through Christ and Christianity, the mere influence of Israel as a race was widened by his dispersion among the nations; and is probably larger to-day than it ever was before.

[FEBRUARY 7, 1886. THE FIERY FURNACE, Daniel III., 16-27.

We have no means of dating the event here recorded. The three persons who were thrown into the furnace were not, as many seem to imagine, mere lads. Since they were brought from Judea with Daniel, they had graduated from the king's training school, had received appointments in the public service, and had filled them long enough to gain a reputation in them. Beyond this, we have no trustworthy information as to the date. We may conjecture that it was not much later than the burning of the temple at Jerusalem, possibly earlier than that event.

For some years previously, therefore, the Israelite people had existed mainly in three parts. One portion of them were in Palestine under King Zedekiah. Jeremiah and other good men were among them, urging them, since the Babylonian conquest over them was an accomplished fact, to be submissive to their conquerors, to turn from their sins, to live as good citizens, to seek that Jehovah's wrath might be averted from them before their punishment was carried to further extremities. They refused the advice of the prophet, and persisted in bringing utter destruction upon themselves. A second portion of the people are represented to us by Ezekiel and his fellow-captives at the River of Chebar. Such bodies of Israelites existed in more than one part of the Babylonian empire. Their ranks had been largely re-enforced by the fresh deportations of the times of Jehoiachin. To some extent, they were massed together in their new settlements, and were not without resources and influence; but their standing in these respects, or in respect of culture or character, as we catch glimpses of it through the writings of Ezekiel, was not remarkably high. They were in danger of degenerating, and were in need of influences coming from some direction, to stimulate religious and patriotic feeling among them. The third section of the Israelite people was that represented by Daniel and his friends. They cannot have been numerous, but they were men of high culture, of yet higher moral and spiritual character, occupying prominent positions, which they had won by personal merit, and wielding very great influence. On the men of this class their countrymen were dependent, in an almost unlimited degree, both for political protection and for moral stimulus. Long before Jerusalem was captured the fame of Daniel had spread. Among the Jews of the captivity, who thought of the rising young statesman as worthy to be compared with Noah and with Job (Ezek. XIV., 14, 20; XXVIII., 3). Immense, therefore, was the responsibility resting upon these men. It was fortunate for Israel and for the world that God's grace made them, at each trial, equal to the occasion.

The chapter containing the lesson presents us with four types of human character, the comparison of which must be instructive. First, we have the accusers, practitioners of a sham art, men who maintained a high position by practices which were of no real benefit to society. As a class, doubtless, they were cultured and kindly; but they were cruel and unjust as only such men can be, in regard to any thing that endangered their position. Then, secondly, there were men among the attendants of the king, who were eager to become the tools of the wickedness of the accusers, and of what they saw to be the unreasonable anger of the king, doubtless expecting to reap personal advantage from their undue alacrity to help the great men in doing wrong. It is a typical fact that it was these accomplices, and not the principals in the wrong, who perished at the mouth of the furnace. Thirdly, there was Nebuchadnezzar, lordly and great, but uncontrolled, ready to sacrifice his own best interests to the passion of the moment. He is here exhibited as having his weaknesses, as well as his strength. And fourthly, we have the three Hebrew men, unobtrusive, competent, conscientious, with supreme faith in God; and they, as against the others, command our verdict of approval.

Certain questions as to the historicity and the literary character of the Book of Daniel may best be discussed in connection with the next lesson.

STUDIES IN ARCHÆOLOGY AND COMPARATIVE RELIGION.

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XII.

THE IDEA OF REDEMPTION.—FIRST ARTICLE.

In reading, lately, an account by Prof. Max Müller of the life of Rammohun Roy, founder of that society in Brahmanic reform called "the Brahma Samaj," my attention was arrested by an incident illustrative of some things in pagan sentiment which in a study such as is now proposed we may do well to take along with us. Rammohun Roy, Debendranath Tagore, and Keshub Chunder Sen were leaders in the same effort at reform of the prevalent religion of India; Chunder Sen, however, having come somewhat farther in the direction of Christianity than either of the others. The first of the three, Rammohun Roy, renounced idol-worship when a boy of sixteen, and from that time until his death in 1833 devoted himself in efforts to bring back the religion of his country to that which he believed to have been its most ancient form, a simple monotheism. He sought to unite with this monotheism various features of Christianity, especially its moral system, and thus to frame a religion which, based upon the ancient Hindu faith, with due reverence retained for the Hindu sacred books, should be freed from the oppressive inventions of Brahmanic priestcraft, including that of caste, and to add some at least of the salutary elements of the religion of Christ. He suffered, in consequence, we are told, "the loss of all things." His course, says Prof. Max Müller, "entailed not only censure and punishment, and the loss of the love of his parents: it entailed loss of caste, expulsion from society, loss of property. All this Rammohun Roy was prepared to face: and he had to face it.

He was banished from his father's house once or twice; he was insulted by his friends; his life was threatened, and even in the streets of Calcutta he had to walk about armed. Later in life his relations (his own mother) tried to deprive him of his caste, and indirectly of his property, and it was a mere accident that the law decided in his favor."

In the last year of his mother's life her heart seems to have softened toward him. She even listened to him, and almost consented to accept his faith. Yet not quite. "Son," she said to him, "you are right. But I am a weak woman, and am grown too old to give up those observances which are a comfort to me." It seems strange to us that, intelligent as she must have been, and almost persuaded as she really was, she should as the last religious act of her life, set out upon a pilgrimage to the temple of that hideous and bloody idol, Juggernaut, at Puri, and there, although a high-caste woman, engage in menial offices at the shrine of this hateful deity, counting it a privilege to die under the shadow of the temple in which such horrid rites had been performed during centuries. "Perhaps," says Max Müller, her son "knew that the hideous idol which she worshipped in the fetid air of his temple, Juggernaut, as we call it, was originally called Jaganatha, which means 'Lord of the World;' and that He, the true Lord of the World, the true Jaganatha, would hear her prayers, even though addressed to Juggernaut, the uncouth image."

Whether or not we share the hope in this respect which the Oxford scholar seems to feel, we can at least be touched by the evident sincerity, in her way, of the aged devotee, clinging thus to the faith which had been for her the true one during a long life, and resorting for comfort to this idol's shrine, and perhaps in some degree finding it there, strange as it may seem to us.

It is easy for those educated in Christianity to dismiss any heathen faith as a falsehood and a deception; and it is hard for such to speak with patience of those who with motives of selfish ambition, or whatever other, have built up in past ages those huge systems of oppressive idolatry which century by century have been at the same time a tyranny and a lie. But let us consider, meanwhile, how many there must have been among the devotees of such faiths, to whom their paganism was the only religion they knew or could know, and who under an impulse that has in it some semblance of piety, reached out into that darkness for comfort under a hard lot, and some shred of hope to console their despair. Even where, as in the case of the mother of Rammohun Roy, we see them cling to their pagan faith while offered a better one, we remember that there are ties, other than those of mere superstition, by which every religion holds its devotees.

DEFINED.

The idea of redemption, in one sense or another, is common to all religions. While using the word, however, in such applications, we should have to qualify, very much, its Christian meaning. The idea of evil and the idea of redemption must of necessity, in any religion, be closely related. We find it so in our own Christian teaching. For we perceive that what is recovered in Christ is rightly apprehended only as what was lost in Adam is so. He who has a slight or mistaken view of sin is almost certain to err as to the nature and method of salvation; while conversely, if we find atonement, regeneration, the whole doctrine of grace rejected by any one, we are sure to find also, on inquiry, the Christian view of original sin, the depraved and lost condition of man by nature, equally denied.

The two ideas are in like manner related in all pagan religions, and in all the centuries of man's religious history; so that, in using the word "redemption" in such a way as is now proposed, we must expect to find in it a sense as wide and various, and in the main as mistaken, as we saw to be the case in the related idea discussed in the last two of these papers. We must understand by the word, then, that method and hope of relief, under the pressure of felt evil, and sorrow, and dread, which pagan peoples have found, or tried to find, in their religion. It may have reference to a future life; it may concern simply the evil of the present; it is just the operation of that impulse so universal and so strong in human nature to seek for comfort, and help, and hope, in religion. Some of the manifestations of this we are now to study.

CLASSIFIED.

With a view to some classification of material in this connection, we will examine this idea of redemption in such religions as are now in view under these three as the principal forms: the *ascetic*, the *judicial*, and the *propitiatory*. This classification may not be in all respects exact, yet it is perhaps sufficiently so for the present purpose.

ASCETICISM.

The ascetic idea in pagan religions has a form and a meaning in a good degree peculiar to them. In one of the Buddhist books, we are told how, early in his career, the founder of that religion, having before him a great crowd of persons who had come to him for instruction, proceeded to teach them that which, as the book states, "is the special doctrine of the Buddhas, that is to say, Suffering, its Origin, its Cessation, and the Path;"—in other words, that what this system proposes to teach is the origin of suffering, how it may be made to cease, and the "path" or the manner of life in which one must walk in order to reach that end. If we recall the circumstances, as briefly touched upon in the last paper, under which Buddha was led to turn his back upon the palace and the throne to which he had been born, in order to become a religious reformer, we shall see how it came about that the central idea of his system is what we there find it. The sight of what men suffer in the forms of disease, old age and death—this with what he knew of the Brahmanic teachings under which he had been reared, as to the doctrine of repeated births, or transmigrations, with all the frightful possibilities of such a lot; the account given of him shows that it was the sense of all this that put him upon the idea of finding out some remedy for this sad human condition. Now a study of the books of that religion makes it clear that this is really the central feature of the whole system. Even where sin is warned against, it is because if you sin you suffer pain. How to escape suffering, is the question always. And the answer is, always, strange as in one view it might seem, the answer of the ascetic. Find out what are the occasions of suffering in the various conditions of human life, and then make yourself so independent of these as that it shall be all the same to you whether they exist or not.

In Buddhist phraseology, this would be termed the repression of "desire." The root of all that we have most to dread, and most reason to shun, according to these teachings, is "desire;"—that is to say, the natural tendencies, choices, likes, appetites, longings which belong to us as human beings. One can see, readily enough, how an observer, having no outlook in any other direction, and studying human life just at that point of view, *might* infer from what he sees, that men are

miserable chiefly because they make themselves so by desiring so *much*, by desiring it so *eagerly*, and by seeking its attainment in ways so sure to be *disappointing*. The ascetic theory of dealing with the question how to escape all this is, in that aspect of it which we find in Buddhism, to just regulate your desires, and regulate them so thoroughly that in the end all these things which mean so much to human beings in general shall be to you matters of pure indifference. One who makes this his rule will *choose* poverty, since it is the fact that the more men have the more they want; he will avoid all close ties with his fellow-beings, inasmuch as his love for others will just load him with their burdens and sorrows in addition to his own; he will teach himself to despise even bodily comforts, since by thinking much of these and seeking them earnestly he may pamper himself to that extent that the slightest deficiency of ordinary provision may be to him intolerable. He will rid himself of all fear of death in making the discovery that it is possible for him to have that "beyond" all the same to him as if it did not exist; and disease and pain he will master by rejoicing in them as that merited flagellation by which this body, which he despises, and in which all the evil of his lot concentrates, is being chastised as it deserves.

One may say that there is very little of religion in all this, and that is true; but what we are discussing is, if we go by the books, a very large part of Buddhism. You may say, besides, that the hundreds of millions of Buddhists in the world to-day are surely not living up to the rule of an ascetic system like this. That also is true. But this is the ideal Buddhism, and any adherent of the system who should do and be what his sacred books teach him would be and do all this and much more of the same kind. Very naturally, it was in carrying out this rule that the Buddhist monasteries grew up, so strikingly similar in many things to those of the various Romanist orders, although antedating them by many centuries.

RESEMBLANCES AND CONTRASTS.

The Buddhist and the Brahman religions are both ascetic, although with material differences. Against one feature of Brahmanism Buddhism was in fact a form of revolt. In the lives of Buddha there is a passage which tells how, after he had determined to abandon forever all his expectations and prospects as a prince and the heir to a throne, and to devote himself to a religious life, he kept company for a brief period with certain Brahmans who were subjecting themselves to all the minute and painful observances of their ritual. After a little time he became convinced of the uselessness of such observances; and it is mentioned, by writers, as one evidence of the fact that he was in his ideas in advance of his contemporaries, that he cast away all such, and began to teach views of the efficacy of mere observance with which a Christian finds it easy to sympathize. In one part of the teaching attributed to him we find this: "To walk religiously, and afterwards to receive happiness, this is to make the fruit of religion something different from religion; but bodily exercise is but the cause of death, strength results alone from the mind's intention." The translator uses here, as you see, a phrase, "bodily exercise," which is identical with that used by translators of the New Testament in rendering a passage in one of Paul's epistles. "Bodily exercise," says Paul, "profiteth little, but godliness is profitable for all things." Buddha and Paul are at one as respects this which is meant in "bodily exercise," mere outward observance, rituals, and rules in themselves alone; although as to what is beyond they are as wide apart as possible. Paul can speak

of "godliness" as that which he will recommend in contrast with all such "bodily exercise;" that work of divine grace in which the regenerated soul recovers the lost image of God. Buddha can only speak of the man's own self-discipline in accordance with "the mind's intention." "If you remove," he says, "from conduct the purpose of the mind, the bodily act is but as rotten wood; wherefore regulate the mind, and the body will spontaneously go right." The general thought is very strikingly expressed in another of the sayings attributed to Buddha: "If a man for a hundred years worship Agni (fire) in the forest, and if he but for one moment pay homage to a man whose soul is grounded in true knowledge, better is the homage than sacrifice for a hundred years."

Buddhism and Brahmanism were alike in this—that both held man's triumph over evil, and so his redemption, to consist in a self-chastening, in which there should be systematic and inexorable *repression* of what is natural to man, and what both alike call "desire" shall be killed. But they differ in this, that Brahmanism places great stress upon *outward* ascetic observance, upon ritual forms, upon a list of "shalts" and "shalt-nots" that run on without end. Buddhism would put each individual man upon doing this whole work for himself, with no ritualistic system fastening its claims on him; and he would have it for him especially an inward work. In one place Buddha exclaims, indignantly, "What is the use of platted hair, O fool? what of the raiment of goat-skins? Within thee there is ravening, but the outside thou makest clean." Much like the words of Jesus where he reproved those who made clean the outside of the cup and the platter and whitened their sepulchres. This, in fact, is one of the points at which Buddhism and Christianity approach each other; though they are still heaven-wide apart, in their conception, respectively, of what a man needs, in order to his redemption, *other* than this mere attention to what is outside.

ESSENTIAL DEFECTS.

The vice of Buddhism, in this respect, is the same as that of Brahmanism. The two systems aim at the same thing, though they would reach it by different roads. Fausböll, the translator of one of the Buddhistic books, the *Sutta-Nipata*, answers the question, "What is sin, according to Buddha?" as follows: "Subjectively, sin is desire, in all its forms; desire for existence generally, and especially for name and form, that is, individual existence." The way in which desire for existence thus becomes sin, seems to be that it puts us upon so many expedients, not always right ones, for preserving existence, for making it happy, according to our notion of happiness, and makes us shrink from what, according to that system, is the highest good, that is, non-existence. "But desires," the writer I am quoting continues, "originate in the body; sin lies objectively in embodiment, or matter, and consequently the human body is looked upon as a contemptible thing." To what this leads is clear. Sin is not of the soul, but of the body. Redemption is not regeneration; it is *repression*, ultimately, virtual destruction. Not to become the sons of God, in the likeness of God, but to become nothing; as nearly that as possible now, wholly that hereafter.

There is a curious colloquy in one of the Buddhist books, in which the ascetic idea is set over against what is more like the common experience of common men. Buddha and a rich herdsman, named Dhaniya, are conversing together; Dhaniya, rejoicing and boastful in his prosperity, like the rich man in our Lord's parable, Buddha insisting that he is himself much the happier man, though but a wandering beggar, with his shoeless feet, his alms-bowl, and his yellow robe.

Dhaniya says: "I have boiled my rice, I have milked my cows, I am living together with my fellows on the banks of the Mahi river, my house is covered, the fire is kindled; therefore, if thou like, rain, O sky."

Buddha says: "I am free from anger, free from stubbornness, I am abiding for one night near the banks of the Mahi, my house is uncovered [meaning the open heaven], the fire of passion is extinguished; therefore, if thou like, rain, O sky."

Then Dhaniya: "Gad-flies are not to be found with me, in meadows abounding with grass the cows are roaming, and they can endure the sun when it comes; therefore, if thou like, rain, O sky."

Buddha again: "By me is made a well-constructed raft [meaning his ascetic habit and life], I have passed over (to nibbana), I have reached the further bank, having overcome the torrent of passions [he has made himself what he had aspired to become—one to whom all outward conditions are matters of pure indifference]; there is no further use for a raft; therefore, if thou like, rain, O sky."

The thought, of course, here is, that the ideal condition for man is to have no ties, no earthly interests, no care for any thing; to have repressed every manner of natural desire, so that good and evil are alike indifferent to him. This is the nibbana, or nirvana, of the present; a foretaste of that which is to come. You have the same thing in these singular points of instruction for those who would attain to this highest good:

"In him who has intercourse with others affections arise, and then the pain that follows affection; considering the misery that originates in affection, let one wander alone like the rhinoceros.

"He who has compassion on his friends and confidential companions loses his own advantage; seeing the danger in friendship, let him wander alone like the rhinoceros.

"Just as a large bamboo tree with its branches entangled in each other, such is the case with the children and wife; like the shoot of a bamboo not clinging to any thing, let one wander alone like the rhinoceros."

A kindred utterance of Brahmanism is as follows: "The self of one who has subjugated his self and is tranquil, is absolutely concentrated (on itself), in the midst of cold, and heat, pleasure and pain, as well as honor and dishonor. The devotee whose self is contented with knowledge and experience, who is unmoved, who restrains his senses, and to whom a sod, a stone, and gold are alike, he is said to be devoted. And he is esteemed the highest, who thinks alike about well-wishers, friends, and enemies, and those who are indifferent, and take part with both sides, and those who are objects of hatred, and relatives, as well as about the good and the sinful."

It may be as well to note, before we pass, one point of difference between the ascetic idea in these pagan religions, and this idea as we find it in historical Christianity. The thought of acquiring *merit* by such means does not appear to be equally prominent in the pagan asceticism. Buddhism calls it "the Path"—it is the road by which a certain end is reached. Brahmanism views it in much the same way, although in it there is considerable appearance of the notion that merit is acquired in these ways. Even in Brahmanism, however, the ascetic life is a means by which to achieve that ultimate union with the universal being, the divine Brahman, which is the goal of highest attainment. How the Christian ascetic was accustomed to view the matter we know well. By so much as he tormented himself, by so much was he richer in that kind of merit which should open heaven to him, and enrich him forever with heavenly felicity.

The *judicial* and the *propitiatory* elements in the pagan idea of redemption will be noticed in another paper.

✦ EDITORIAL NOTES ✦

The Duty of the Theological Seminary in reference to Bible-Study.—The seminary is intended to fit men for active ministerial labor. Exactly that preparation is to be furnished which is needed for the work of the Gospel ministry. Of the many things needed by the man who is to preach, a true and clear and full knowledge of Bible-history, Bible-literature, Bible-thought stands *first*, after a renewed heart. Two statements about preaching are indisputable: (1) There is nothing outside of the Bible which the minister ought to preach; (2) There is nothing in the Bible which, as interpreted in connection with other Scripture, the minister ought not to preach.

The theological seminary is under obligation to furnish the student an opportunity for obtaining this knowledge. Nay, more; it is under obligation to require this knowledge of its students before graduation. If this be true, the responsibility imposed is a great one. To the seminary alone this work has been assigned. The college and university refuse to share any responsibility in the matter. The American university is ready to teach any language but the biblical languages; any history, but biblical history; any literature, but biblical literature. The ignorance of the Bible characteristic of the average applicant for entrance to the first year of the theological seminary is at once amazing and lamentable. Bible-instruction, if it is to be enjoyed, must be furnished the student while in the seminary. He has no opportunity for it before reaching the seminary. He has little courage to take hold of such work, if, when he leaves the seminary, he discovers that he has scarcely made a start.

It would seem true, therefore, that the theological seminary must, whatever else it may do,— (a) imbue young men with a deep interest in that book the study of which is to play so important a part in their subsequent lives; (b) carry them at least through the fundamentals of the several lines of work preparatory to or connected with the Bible; (c) teach them correct methods of Bible-study, and of Bible-interpretation; (d) store their minds with the largest possible amount and variety of Bible-information.

In the accomplishment of this purpose there ought to be included (1) the study of the Bible-languages, and so far as practicable, the cognate tongues; (2) the study of the history of the nations referred to in the Bible, together with the geography of these countries and their antiquities; (3) the study of the principles of textual and literary criticism, with the application of these principles to different portions of the sacred text; (4) the study of the principles of interpretation, and of the history of interpretation; (5) the study of the religious doctrines as developed in each book; (6) the study of the divine element in Scripture, of prophecy, of inspiration; (7) the study of the Bible as a whole, and of the different books as related to the whole; (8) the study of the special difficulties, moral, historical, and scientific, which present themselves to the Bible-student.

□ For the best work, or for even good work, the man called to preach cannot afford to be ignorant of these matters. The seminary, therefore, must furnish opportunities for their study, must require that their opportunities be improved. By so much as it falls short of doing this, it falls short of accomplishing its

mission. In so far as it succeeds in imparting this instruction, it is doing what it was originally intended to do. Nor is it to be supposed that, in these statements, sight has been lost of the fact that the seminary has other needs to supply, other duties to perform, and that neglect to perform any one of them would subject it to the same criticism. The seminary would fall short of accomplishing its purpose, if proper work were not done in Homiletics. The same is true of any one of the great theological departments. But in view of the absolute necessity of Bible-knowledge, the duty, so far as it relates to the study of the Bible, seems paramount to all others. The seminaries owe it to the cause of the religion whose interests they profess to serve, to the churches through whose instrumentality they have been founded, to the student for whose training they are held responsible, to make provision for the most thorough, the most extensive and the most comprehensive study possible of the Divine word, and to see to it that their students avail themselves of the opportunities offered.

Are the Results Accomplished by our Theological Seminaries Satisfactory?—

There is a growing belief that our theological seminaries do not, in every respect, accomplish the work for which they were intended. This thought is entertained as largely by those who have at heart the interests of the seminaries, as by those who are hostile to these; for it must be confessed that even in this nineteenth century there are some so-called Christians who do not believe in theological schools. The existence of this feeling furnishes no substantial reason why these institutions should be done away with; for even if the seminaries do not accomplish all that is expected of them, few men, outside of the class just mentioned, would have the hardihood to assert that they do not accomplish a great deal. The time has past when the right of the theological seminary to exist may reasonably be questioned. The denomination which fails to provide good schools for the training of those who are to be its ministers, does not and ought not to prosper. True, there was a time when the churches had no seminaries worth speaking of, and felt no need of them. So also there was a time when the world had no railroads, no telegraph-wires, and strange as it may now seem, felt no need of them. If, therefore, dissatisfaction exists in reference to the results accomplished, or if doubt is entertained as to the kind of work which is being done, the thing needed is investigation and discussion. If the charges made, the apprehensions felt are well-founded, let the evil be made known and corrected. If these charges have no basis, if these misgivings are purely imaginary, let it be shown that such is the case.

We believe that there is just ground for dissatisfaction in the matter. The theological seminaries are not doing for the churches, and for the students committed to their care by the churches, either what they ought to do, or what they might reasonably be expected to do. This sentiment is shared by a large number of men engaged in the work of theological education, and by a still larger number of men who, within a score or more of years, have passed from the theological seminary into the work of the ministry, only to learn that they are weak just where, as teachers of the Word, they were expected to be strong.

The seminaries, at least many of them, fall short in several particulars, but that, in reference to which there is most just ground for complaint, is the unsatisfactory character of the results achieved in the line of BIBLE-STUDY.

▷BOOK ❖ NOTICES.◀

[Any publication noticed in these pages may be obtained of the AMERICAN PUBLICATION SOCIETY OF HEBREW, Morgan Park, Ill.]

DR. SCHLIEMANN'S "TIRYNS."*

The four splendid volumes, "Mycenæ," "Ilios," "Troja," "Tiryns," not to speak of other works in a similar field, which Dr. Schliemann has now given to the world, are a contribution both to archæology and to history of the highest value. Whatever may be thought of some of his theories; whether his identification of the Hill of Hissarlik as the site of Homer's Ilium, and his strong conviction of an historical basis for the Trojan legends, be accepted or not; whether on various points of archæological detail students of the world's prehistoric ages agree with him or dissent from him, the value of his work as a courageous, indefatigable and singularly successful excavator on the sites of ancient cities, and of the books in which he records the results of his labor, will surely never be called in question.

Tiryns offered to Dr. Schliemann for excavation some peculiar attractions. Although less a center of heroic legend than Troy, and less noted in Grecian history than Mycenæ, it has long been a subject of legendary and historic allusion in a way to make a more intimate knowledge of it an object of desire for those interested in antiquarian study. According to Greek mythology it was here that Hercules was born, and in its neighborhood—the marshes of Lerna and the woods of Nemea—that some of the most notable of his "twelve labors" were done. The walls of its citadel were from the earliest times renowned as of Cyclopean structure, and said by such writers as Pausanius to rival in stupendousness even the pyramids of Egypt. The city was not without its place in Grecian history, while questions as to the date of its origin and the time and circumstances of its destruction have much interested historical students.

The city, or rather the citadel, of Tiryns was built upon a hill of moderate elevation in the Argolic plain, southward from Corinth and south-eastward from Athens. At one time the kings of Tiryns were independent princes, ruling over a small territory which afterward, like that of which Mycenæ was the center and sovereign, was conquered by Argos, a stronger city in the vicinity, and its citadel and palace destroyed. This event is believed by Dr. Schliemann to have taken place in pre-IHomeric times, although other writers place it later. Of the prehistoric *origin* of the city there can be no doubt. Nor is it surprising that legend should have attributed the building of its walls to that fabled race of giants, the Cyclopes, when the enormous size of the stones and the breadth and strength of the walls themselves are considered. Blocks of stone from eight to ten feet in length, three or more in breadth and the same in thickness, could be put in place by no ordinary human strength; and when one looks upon walls thirty feet in breadth, built of such masses, and thinks of them as probably reared to the height of fifty or sixty feet, he ceases to wonder that Tiryns should by admiring ancients have sometimes been compared even with the pyramids.

* TIRYNS. The Prehistoric Palace of the Kings of Tiryns. The Results of the Latest Excavations. By Dr. Henry Schliemann, author of "Mycenæ," "Ilios," etc. The Preface by Prof. F. Adler, and Contributions by Dr. William Doerpfeld. Illustrated. New York: Charles Scribner's Sons. Sold by Jansen, McClurg & Co. Price, \$10.00.

All that could have been anticipated, in the particulars just noticed, is realized in the discoveries made in the excavations; but other results greatly surpass expectation. The citadels on this acropolis of Tiryns appear to have been three in number; an upper citadel at the southern and highest point of the hill; a middle one, where it begins to slope to the plain; and another, still lower down. These are all connected; but within the upper one was the palace of the king. Dr. William Dörpfeld, an eminent German architect, associated with Dr. Schliemann in some part of his work, has succeeded in reproducing with surprising completeness the plan of the palace, guided by the foundation walls of its several courts, halls and chambers, which still remain. In the result a prehistoric royal abode comes to light with a distinctness hitherto unattainable, and almost as if the palace of Priam or Odysseus had suddenly sprung out of the ground.

The description given of the several parts of the palace, as thus in a sense reconstructed, is the central matter of interest in this splendid book, as its title implies: The gate-way, the propylæa, the exterior and interior courts, the hall of the men and the hall of the women, each with its circular hearth which was made the centre of the household life, the altar in the interior court of the men's apartments, the bath-room, the treasure-chamber—these are reproduced in the plan drawn by Dr. Dörpfeld, and described by him with an exactness which enables the reader to see "as with eyes." Fragments of painted plaster, in many patterns, show that the walls were ornamented in rich colors, the tints of which remain even to this day. In view of all, one finds himself revising his original impressions of prehistoric men and their environment, and deciding that neither the men nor their way of living can have been so different from those of later times, as it is perhaps natural to suppose.

The plates, map, plans, and other engravings in the book illustrate vividly the results of the excavations. They amount in all to 188; many of them being pictures of prehistoric pottery, implements and weapons found in the *debris* of the ruins. Many of the plates are colored so as to be *fac-similes* of the figures and patterns adorning the walls; while the map of Argolis in the frontispiece and the plans representing the palace and fortress are a great help to the reader. In its way "Tiryns" must command an interest little, if at all, inferior to that which the former works of this author have awakened.

EGYPT AND BABYLON.*

Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old. This is what Professor Rawlinson has done in the book before us. He has taken up seriatim the notices of Egypt and Babylon found in the Old Testament, and has proceeded to show what may be learned in regard to the same events from profane history, whether from ancient books or from the monuments.

Outlines of a few of the discussions will be in place. From 2 Chron. xxxiii., 10-13, we learn that Manasseh, after a long course of wickedness, (1) was attacked and captured by Assyrian generals, who took him with hooks [not

* EGYPT AND BABYLON FROM SACRED AND PROFANE SOURCES. By George Rawlinson, M. A., Camden Professor of Ancient History, Oxford. New York: Charles Scribner's Sons. 1885. Pp. 329. Price, \$1.50.

among the thorns, as mistranslated in King James' version] and carried him in fetters to Babylon; (2) was restored to his kingdom after a period of captivity, during which he repented of his wickedness. The author calls attention to three remarkable things: (1) that Manasseh, though captured by Assyrians, is carried to Babylon, and not to Nineveh; (2) that he is taken away with hooks, and fettered; (3) that he meets with treatment unusually mild in the Orient, in being restored to his kingdom. From the monuments we learn (1) that Esar-haddon, son and successor of Sennacherib, and therefore contemporary of Manasseh, began a new policy, in order to hold Babylon in subjection. Instead of keeping his court continually at Nineveh, he held it alternately at Nineveh and at Babylon, ruling the latter not by viceroy, as his predecessors had done, but in person. (2) We learn that it was customary with those barbarous old warriors to bring captive prisoners of rank into the presence of the conqueror led like brutes with rings or hooks through their lips. Pictures of prisoners being thus led are found on the monuments. (3) Merciless as these oriental monarchs were ordinarily, it is found on record that Esar-haddon was remarkably mild in his administration, as is shown by his treatment of other princes than Manasseh. Thus there is shown an exact correspondence between the Scripture record and profane history.

To know how to put this and that together properly is really the problem of the man who would reconstruct history from the scattered and fragmentary data which remain and are all that we now have concerning many important periods. The author has certainly done this with great skill in his discussions of some of the historical problems which have confronted scholars on the pages of the Bible. King Belshazzar, whose feast became such a tragic scene on the night of the capture of Babylon, has been, until a comparatively recent date, without identification from profane history. The careful argument of Professor Rawlinson makes it exceedingly probable that Belshazzar was the Bel-sar-uzur who is named in an inscription of Nabonidus, the last nominal king of Babylon, as his eldest son. The inscription was discovered by Sir Henry Rawlinson in 1854. Fact and inference are plainly discriminated, and no conclusions are drawn arbitrarily; but the facts are so clearly set forth, that the reader can see in every case how much ground there is for the inference. This is characteristic of the book. There seems to be no anxiety to make out a case, no special pleading, but rather a clear and concise statement of what is known of the matters in question.

The same method of treatment is followed in discussing the notices of Egypt. A comparison of Biblical records and the other sources of information seem to point to Apepi, the last of the Hyksos, as the Pharaoh of Joseph's time. It seems also more than probable that Seti I. was the first, and Rameses II. the second Pharaoh of the oppression, and the son of Rameses, Menepthah, the Pharaoh of the Exodus. That the historical conditions stated or necessarily implied by the biblical narrative are fulfilled by the reigns of these monarchs, is shown by the concurrent testimony of tradition, Manetho and the monuments.

The latter part of each study is devoted to the prophecies concerning Babylon and Egypt, and the fulfillment of them.

The book is certainly a very valuable one; it comprises the results of a vast amount of painstaking research, and puts them forth in clear statement with candid spirit. This is all given in such simple and lucid style, that the casual reader would hardly think of the mass of material which must have been sifted to get these results.

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❖THE❖OLD❖TESTAMENT❖STUDENT.❖

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THE following sentence occurs in a letter recently received from a student in Princeton Theological Seminary: "I hope, God willing, to initiate in my charge a more thorough and systematic course of congregational Bible-teaching; and to that end I shall need all the facility in Hebrew I can attain." Some questions are at once suggested. How many young men will leave the theological seminaries during the coming spring, resolved to carry out a systematic plan of congregational Bible-teaching? How many men, to-day in the ministry, have endeavored to do this thing? There is Dr. Boardman in Philadelphia; Dr. Taylor in Brooklyn; Dr. Duryea in Boston. Yes, but how many Boardmans, Taylors and Duryeas are there in the entire country? *Too few.* Where is the error of the policy pursued by the great majority of ministers? It is that their teaching is outside-teaching, surface-teaching, temporary-teaching, whereas it should be inside, deep, permanent. Our church members are not taught the Bible, though they are hungry for it. This idea of systematic congregational Bible-study should grow; let it be introduced and tried for ten years in any church, and what a revolution will be worked in that church! It is not to the point, to say that this is the work of the Sunday School. It is rather the work of the preacher, the divinely authorized interpreter of God's Word.

IT is possible, we suppose, to exaggerate the results which may be reasonably expected from the study of the Assyrian monuments, in relation to biblical history and literature. It is easy to imagine that the time has now come when the difficulties which have baffled the learned of all centuries shall be settled, when the differences of opinion which have existed concerning these writings, from the very

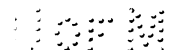
time of the writings, shall cease. The danger of expecting too much is greater than that of expecting too little. For at least two reasons we must guard against it: (1) because there is sure to come disappointment; and he who, having expected much, receives little, is in no mood to appreciate or use well the little received; and (2) because exaggerated expectations can result in nothing but injury to the cause of truth. There is danger also that, in our zeal for the Word, we shall be led to *twist* this or that historical narrative into harmony with the sacred account, or, perhaps, endeavor to *twist* the sacred account of a given event so as to make it harmonize with the profane account. Such work will blind some, will please some; but it cannot be lasting. Two qualities must characterize the Bible-student in all his investigations—accuracy, patience. He need not expect to see all difficulties removed. He is called to go forward only so far as the *facts* warrant. There will then be no bad results, no disappointment.

ANOTHER step toward stimulating Old Testament study has been taken by *The Institute of Hebrew*. As the *Institute* is organized, only those who are Instructors in Hebrew or Old Testament subjects can be *members*. At the recent meeting held in New York, arrangements were made for electing as *Fellows* of the *Institute* those who should (1) successfully pass examinations in (a) one-half of each of the three grand divisions of the Hebrew Bible (history, prophecy, poetry), (b) Hebrew grammar,—etymology and syntax, (c) two cognate languages, e. g., Aramaic and Arabic, or Assyrian and Arabic; and (2) prepare an original thesis on some subject connected with Old Testament study. The examinations are to be held at the various Summer Schools, and the papers submitted for decision to the Executive Committee of the Institute. This honor will be a fitting public recognition of attainment made by earnest students. The work will be equivalent in amount to that required, even in the best institutions, for the degree of Ph. D. The organization which confers the honor is made up of men representing the leading institutions of the country. No one, of course, will undertake such a course of study merely for the honor its successful accomplishment may bring. The work will be prosecuted for the good results which will follow it. The honor, however, may stimulate some who otherwise would not work.

“BIBLICAL theology! Is not all theology biblical?” This question is often asked in that tone characteristic of a desire to frown down a thing that is new.

It is true that the study called biblical theology—Old Testament theology and New Testament theology—is new in its methods, though not in its materials. It is not many decades since historical theology won for itself a place as a distinct department of theological study. This department is commonly treated as embracing the history of the Christian church, its doctrines, institutions and life since the days of the apostles. If the department were to embrace what the name implies, it would include the whole history of revealed religion. The biblical part of historical theology is what is known as biblical theology. Historical theology is necessary for a thoroughly judicious interpretation and application of Christian truth to human life. It reveals numberless mistakes made in Christian life and doctrine; it records the origin and rise of many beneficent institutions and practices in the Christian church. Subordinated to the Bible, it is indispensable also in forming a systematic statement of Christian doctrine. Important as is historical theology, biblical theology is none the less important. Biblical theology presents the truths of revealed religion as they were progressively revealed to men and appropriated by them. In the study of biblical theology, better than in any other study, may be learned the method of divine education by revelation, and the divine patience with the slowness of progress by human pupils. Religious thought or beliefs, institutions and life are the subjects of biblical theology as of historical theology. All must contribute to the decision of the questions of literary criticism. Institutions alone afford the very weakest basis for a structure raised by criticism,—i. e., when criticism is constructive. The truths revealed by God and grasped by men, studied in their progressive character, would give a much better basis. We are, however, not confined to so narrow a field. It may be said that biblical theology is dependent upon literary criticism. This is true. The converse is also true. If either of the two can stand alone, that one is biblical theology. Literary criticism has its place; historical investigation may not safely be omitted; but to undertake to determine the course of Old Testament history without supreme regard to the course of religious thought and belief is hopeless. This chief factor in answer to the questions of the day is offered by Old Testament theology. Until this contribution is received it will be too soon to pass any thing but a tentative judgment on the controversy of literary criticism.

How few men accomplish any thing outside of the routine of their profession. But are professional duties, however arduous, to be accepted as an excuse for abandoning all other pursuits? Should any



man, however ambitious he may be in his profession, wholly confine his thought, his work, his energy to that profession? The answer comes, One *must*, in our day, so confine himself, if he would grow, or even *live*, in his profession. The statesman, so vast and varied are his responsibilities, can do nothing but the duties of his office. The editor, a slave bound fast by merciless routine, must be *only* an editor all his life. The minister, burdened with the practical cares of a pastorate, must relinquish all hope, for instance, of being a student, or a scholar. This, we say, is the prevailing idea. Is it a true one? The religious press, not to speak of the daily, is commenting with exultation upon the fact that the greatest statesman living, at an advanced age, and in the midst of a great political crisis, has taken issue with a celebrated scientist upon the question of the credibility of the Mosaic account of creation. Here is a statesman whose duties have not prevented study and research in many lines of linguistic and scientific inquiry.

No portion of the material furnished by THE STUDENT to its readers, has given greater satisfaction, and no other articles have called forth more expressions of appreciation and profit than those which, during two years, have appeared under the title "Studies in Archæology and Comparative Religion," by Dr. J. A. Smith. They have evinced wide reading, deep study, close investigation. Back of them lie years of patient, scholarly, persevering labor. The professional oriental students capable of performing this work, as it has been performed, are few. But these articles have been prepared by an editor,—one, too, who by his position has been called to bear more than the usual number of this life's cares. Here, then, is an editor whom the routine of his profession could not keep from delving into the hidden things of the past, with results beneficial to others as well as to himself.

How is it with ministers? Is it necessary to cite instances from the great multitude, who, while engaged in the active work of their profession, have been able to do work in one line or another for which even the critical world holds them in kind remembrance?

There is a great lesson here, if we would but heed it,—a lesson which our ministers need to ponder. There is too much of the easily satisfied, the self-satisfied feeling abroad. Two sermons, and a prayer-meeting talk, with the necessary pastoral visiting, should not be the *end* of a minister's work. There is much besides which he might do, the doing of which would make this work far more easily done.

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THE REVISED PSALTER.

BY PROFESSOR EDWIN CONE BISSELL, D. D.,

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II.

Resuming the work, begun in the December number, of giving some illustrations of what the Revisers have done for the English Psalter, we next take up Psalm XXXIII., 4. To say of Jehovah that all his work is "*done* in truth" (AV.), while quite correct in itself, conveys a wrong impression of what is affirmed by the psalmist. The thought rather is that all Jehovah's work is done "in faithfulness" (RV.). He is true to himself, and faithful to his servants and to his word. So in verse 15 there is a like ambiguity or falsification of the thought: "He fashioneth their hearts alike; he considereth all their works" (AV.). One might suppose that the essential homogeneity of human nature were the thing in mind, and that the passage were parallel to Prov. XXVII., 19. Nothing could be farther from the truth. The inspired singer is simply enlarging upon the omniscience of Jehovah. He is One who "fashioneth the hearts of them all, That considereth all their works" (RV.).

Psalm XXXV., 1.—The opening lines of this Psalm seem to be an echo of the words found in Exod. xv., 3, "The Lord is a man of war." It is but one of many reminiscences of that remarkable production to be found in the subsequent literature of the Bible. Hence, the feeble "Plead my cause" (AV.) is wholly out of harmony with the martial sentiment of the author which utters itself in the ringing words, "Strive thou, O Lord, with them that strive with me: Fight thou against them that fight against me" (RV.).

Ps. XXXVI., 2.—It would require somewhat extraordinary exegetical talent to determine what is meant by the declaration that the wicked man "flattereth himself in his own eyes, until his iniquity be found to be hateful" (AV.). Hateful to whom? To himself? Such a thought would not agree with the context, and if it did, it would be a truism. Hateful to God and his people? When was it any thing else? The statement of the original is that the wicked man flattereth himself . . . "That his iniquity shall not be found out and be hated" (RV.).

Ps. XXXVII., 4.—If there is the loss here of a precious text that has given comfort to many, and a promise has been changed to a pre-

cept (AV.), "Trust in the Lord, and do good; so shalt thou dwell in the land and verily thou shalt be fed" ("Dwell in the land, and follow after faithfulness;" RV.), the loss is fully made up by the breadth of the promise which follows, and which in the Revision is made far more perspicuous than before. Be steadfast, occupy the place assigned you. Cherish (lit., "feed on") faithfulness. "And he shall give thee the desires of thine heart." Verse 8: "Fret not thyself in any wise to do evil" (AV.) might be considered as a sentiment worthy to figure among the prohibitions of the Bible. There are many persons who desire to be thought good who do actually fret themselves because they cannot do evil. But this is a far more comprehensive and a nobler injunction, to say nothing of its greater force and pertinency, "Fret not thyself, *it tendeth* only to evil-doing" (RV.). Fretting is an evil friction, introducing derangement into the whole mental and moral organism. Verse 20: The majority of votes seem to have been in favor of the rendering, "And the enemies of the Lord shall be as the excellency of the pastures" (AV., "the fat of lambs"). There are apparently two distinct figures employed, as the Revisers have indicated by a semicolon. There is, first, that of the withering grass, and, second, that of the consuming of any substance, possibly the same grass, in fire and smoke. It is hardly possible to suppose that, in such a connection, there can be a reference to the rite of sacrifice.* Verse 35: The "green bay tree" as an image of a prosperous wicked man is likely soon to disappear from the English Bible along with the "unicorn" (Ps. XCII., 10) and many another fancy of the older interpreters.†

Ps. XLII., 5.‡—There can be no just objection offered to the change from "help of his countenance" (AV.) to "health of his countenance" (RV.), as a change, since the common version has itself so rendered

* In verse 24 I would much prefer the rendering of Delitzsch to that of the AV., which the Revisers have left unchanged: "Wenn er faellt, wird er nicht hingestreckt, Denn Jahve stuetzt seine Hand:" "Though he fall, it shall not be at full length; For Jehovah supports his hand." To speak of a man as "cast down" is now understood to mean that he is despondent, has lost hope. But as the verb and the parallel member show, the figure with which the psalmist begins is carried through to the end.

† Ps. xl., 7. The second member of the parallelism, as I cannot but think, is best rendered in the margin, "In the roll of the book it is prescribed to me." The words are parenthetic. They refer, it would seem, to the law concerning the king found in Deut. xvii., 14-20. The preposition 'al may well be so rendered both here and in 2 Kgs. xxii., 13, where it is used in a similar connection. The verb has a pregnant sense and is used with the meaning of *written for and laid upon* me.

‡ Ps. xli., 3. It might fairly have been expected that at least two-thirds of our Revisers would see the necessity of a change here, at whatever cost of sentiment. The verb *haphak* could hardly mean "to make" as applied to a Jewish bed. And the addition of *kol* (all) shows that not the bed, but the state of being confined to it, is what is to be *turned, changed*. So De Witt has well rendered (*Præse Songs of Israel*, p. 60): "His bed of sickness Thou wilt wholly transform."

the same Hebrew in the immediate context (XLII., 11; XLIII., 5). There is, therefore, a gain in the direction of uniformity.*

Ps. XLIV., 2.—“Thou didst afflict the people, and cast them out” (AV.), “didst spread them abroad” (RV.). The Revision refers the second clause to Israel. The parallelism certainly favors the change, and the Hebrew verb involved readily admits of it. Cf. Ps. LXXX., 11; CIV., 30. Verse 20: “Or stretched out our hands (RV., spread forth our hands) to a strange god” (AV.). The alteration would appear almost trivial to a cursory reader. But it is greatly in the interest of clearness and precision. The posture of one engaged in prayer was to elevate the arms and extend the open palms of the hand.

Ps. XLV., 1.—“My heart is inditing a good matter” (AV.) is a mistranslation, and in consequence of it, this clause fails of that nice adaptation to its context which was intended. In speaking of the king, and such a king, the writer says his tongue becomes the “pen of a ready writer,” and at the outset he exclaims, “My heart overfloweth with a goodly matter” (RV.). The original word used, it is true, is found nowhere else in the Bible; but its meaning is sufficiently well established by a substantive of the same root occurring in Leviticus (II., 7; VII., 9). Verse 13: It was a strange misapprehension, or inadequate expression, of the poet’s meaning to make him say, “The king’s daughter is all glorious within” (AV.) as though her underclothing were referred to. His representation is that “within *the palace*” (RV.) in the women’s apartments, she is all glorious, where, surrounded by her maids and attendants, she awaits the moment when she shall be led in to the king.

Ps. XLIX., 5.—If any clear impression be made on the ordinary mind by the words, “*When* the iniquity of my heels shall compass me about” (AV.), it is probably a false one. It is most likely understood to mean the evil consequences one has brought upon himself by walking in devious paths. But the writer is looking in quite a different direction. He is speaking of the iniquity of others as being “at his heels” (RV.), dogging his steps, striving to trip him up and lay him prostrate. But even in such circumstances he has the faith to exclaim: “Wherefore should I fear” mere mortals? None of them who “boast

* While the Revisers in this instance have consistently adhered to their rule to follow the Massoretic text and pointing, it might have been better to count it among the few exceptional cases where that rule should be disregarded. Unless they were prepared to do so, and change “his” to “my” in the phrase “help of his countenance” and so bring the refrain into harmony with itself elsewhere (verses 11, xliii., 5), they might better have left the whole unchanged. It is most likely that a *yodh* has been exchanged for a *waw* in the present passage, and that the punctuation is faulty.

themselves of the multitude of their riches" "can by any means redeem his brother, Nor give to God a ransom for him : (Fór the redemption of their soul is costly ; And must be let alone forever," RV. ; AV., "ceaseth forever").* Verse 14: It is with a feeling of real thankfulness that we accept what the Revisers offer us in exchange for the disconnected and, in some parts, almost unintelligible rendering of the AV., "Like sheep they are laid in the grave ; death shall feed on them ;and their beauty shall consume in the grave from their dwelling."

"They are appointed as a flock for Sheol ;
 Death shall be their shepherd :
 And their beauty shall be for Sheol to consume, that there be no
 habitation for it" (RV.).

Ps. L., 8.—When God is made to say to his ancient covenant people, in awkward phraseology, "I will not reprove thee for thy sacrifices or thy burnt offerings *to have been* continually before me" (AV.), we can only understand it as a covert rebuke of Israel, under an apparent concession, because their sacrifices had been fitful and intermittent. Just the opposite, however, is what is really said: "I will not reprove thee for thy sacrifices ; And thy burnt offerings are continually before me" (RV.). What he justly blamed in them was their being content with mere sacrifices which fell so far short of his requirements.

Ps. LI., 12.—There is no reference whatever to the Holy Spirit, as a reader of the AV. might suppose from the rendering "Uphold me *with thy* free spirit." The penitent singer asks rather for a free spirit, the feeling of a son in place of that of a slave. Cf. Isa. XXXII., 8.

Ps. LII., 5.—It may be more significant for an Oriental than for us to compare the roof of the mouth to a tent ; but that was no sufficient reason for abandoning the forcible and picturesque sense of the original Hebrew, and substituting "dwelling-place" for it.

Ps. LIV., 6.—A careless reader might easily overlook the distinction between "freely" sacrificing unto God (AV.) and sacrificing a "free-will offering" to him (RV.) ; but it is an important one. In the latter case not only is a peculiar kind of sacrifice meant, but the motive underlying the rite is especially emphasized. It was the spontaneous act of the worshiper, and not merely a bald compliance with the demands of the law.

* The American Committee have somewhat improved the dubious rendering of the last clause by making it "And it falleth forever." The whole passage would be still further relieved of obscurity if the adjective *yeqar* were translated by "too costly." There would be no grammatical objection to it, while the context shows that it is here used in just this sense.

THE SACRIFICES.

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It is customary to regard the '*olah* (or burnt-offering) as signifying consecration, while the sin-offering represents expiation. I would suggest that expiation is the only idea in all the bloody sacrifices. The offerer puts his hand on the victim of the '*olah*, just as on any other victim; and that this putting on of the hand means a transfer of his sin to the victim there can be no doubt (see Lev. XVI., 21). The killing, cutting up and burning of a victim, and then the sprinkling or pouring of its blood around the altar were certainly significant of wrath, punishment and death. There was nothing of the nature of a gift to God in all this,—no notion of consecration. The whole scene was terrible, while consecration is beautiful.

*if heavy blood spilt
spilt life (Gen 9:4)
then there was blood
in the idea of sacrifice*

What then was the difference between the '*olah* (burnt-offering) and the '*chatta'th* (sin-offering), the '*asham* (trespass-offering) and the '*zebhach shelamim* (peace-offering)? Simply this. The '*chatta'th* (of which the '*asham* was a species) was the individual sin brought (in the person of the animal) to the altar to be slain, while the '*olah* was the general depravity of the man, underlying the individual sin, brought to be consumed. Hence a burnt-offering ('*olah*) accompanied every sin-offering ('*chatta'th*), because every offerer would offer expiation first for his special sin and then for his wickedness in general.

The priests ate the sin-offering, excepting the fat, which was burned, because that represented the offerer's sin only; but they did not eat any of the burnt-offering, because that represented human depravity in general, in which they participated. So all of the '*olah* was burned.

In the peace-offering ('*zebhach shelamim*), we have, after the expiation on the altar, the eating, of priests and offerer, from the remainder, signifying the peace and communion with God obtained by the expiation. My scheme of the sacrifices, then, is this:—

'*Olah*.....expiation of general depravity.
'*Chatta'th* }expiation of special sins.
'*Asham* }
Zebhach shelamimexpiation and communion.

The '*minchah* (meat-offering) and '*nesek* (drink-offering) were mere accompaniments of the sacrifices, representing food and drink, the soul's nourishment through the expiatory grace of God.

**Crosby seems true to believe accompaniments of sacrifice.*

Because *'olah* is used with the verb *'alah*, we think that the noun must be cognate with the verb, and hence *'olah* must mean "that which is lifted up;" but it is quite possible that a verb of similar sound should be made to accompany a noun when not cognate, the ear, not the sense, directing; as when, in English, a gourmand after dinner says "I *feel full*," or an evil doer says "I *will well*, but I act ill." Now as *'olah* (burnt-offering) is written with a *waw* after the initial *'ayin* (i. e., with a fully-written long *o*)* four times in the Pentateuch, and forty-three times elsewhere, why may it not be the same as *'awlah†* (wickedness), which we find as *'olah* also in several places? I see no good reason why the *'olah* may not be the *wickedness-offering*, just as the *chatta'ith* is the sin-offering, and the *'asham* is the trespass-offering. By the way, the word "offering" leads the English reader astray. It should not be appended to these presentations. *Qarabh qorban* means "to present a presentation." It is not giving a gift. The *minchah* is a gift, which God accepts after the presentation of an expiation.

There was just one idea in all bloody sacrifices,—*expiation by a suffering substitute*. The gifts and communion and consecration were all sequels and results.

? The *somata*, in Rom. XII., 1, are our *sins* (see Col. III., 5 for the same idea) to be destroyed, not our souls to be consecrated.

partially. 1 Cor 6:15, 19:22.
but says there 30 words an "holly, acceptable to God, a willing service". Dr Crook's
the death that die "sacrifices" 2774. rationary theory because our
it may be in wrong, & had been 15
through the plain language of the text.

THE PROPER ATTITUDE OF THE MINISTRY TOWARDS BIBLICAL CRITICS.

BY REV. B. F. SIMPSON,

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It must be well-known that this form of biblical study and research known as the Higher Criticism is prominently before the reading public of to-day. Although certain phases of the subject can be properly dealt with only by an advanced scholarship, yet such is the importance of the question and the documents of which it treats, that it is of necessity a popular one. Men are thinking on this subject in all directions to-day. It meets us on every hand; and the question is not, Shall we pay any attention to it? We dare not ignore it; for that will be equivalent to a surrender of our position, whatever that position may be. The true question for us to ask to-day is, What shall be our position with respect to this department of inquiry, and

* עולה † עולה

what attitude shall we sustain towards those who are engaged in promoting it ?

On the one hand, some will be ready to say, Let this matter alone and it will come out all right. The truth is mighty and will prevail. These are very trite sayings; and yet because they involve a subtle half-truth, they sound very well. Yet we are not to wait for things to "come out all right," but to see that we bring them out all right. The truth will prevail, if those who are set for its defense shall stand by it and exhibit it.

Some one will say this is a matter for specialists to consider. But may we not apprehend some danger in such a course as this? It is true that the work of the specialist must be done. Some of it he alone can do; but others must join him in achieving the broadest and best results. The specialist must lay open the furrows, and make ready the soil. Others may join him in bringing the harvest to maturity. The specialist sees objects too much in their isolation, whereas every object of thought, every discovered fact has its relations to other objects of thought and other facts, and should be viewed in the light of such relations. The specialist will always bear watching; or better, he will always need assistance, and here lies the duty and opportunity of the minister. He is not supposed to be a specialist. He cannot well be one. But he is supposed to be a man of broad culture and good judgment, and in this matter such qualifications are of great value. The minister and the specialist must not condemn each other because they use different methods of inquiry, and arrive at results somewhat different. They must sympathize with each other; they must be willing to use their intellectual capital as a common stock, that by a proper division of labor there may be a harmonious co-operation which will lead to the fullest and most speedy results. The critic's work is no child's play. It is work which is of great importance. It places him in a position of great responsibility with respect to the truth and authority of the sacred word; and he should have the sympathies and prayers, rather than the frowns and anathemas of those who are so much interested in his work.

It is true that, in regard to the more strictly critical aspects of this question, the attitude of most men should be that of a modest silence. But few, comparatively, have made biblical research, in its critical and philological phases, enough of a study to speak intelligently on this point. Others should beware lest they bring discredit on their cause by an unscholarly defense of it. They should know that an ignorant defense of truth is more fatal to its interests than a sophistical opposition to it can be. They should know, moreover,

that the *onus probandi*, in this as in every case, devolves upon those who raise the question. When they have clearly demonstrated their positions we will be ready to accept them. Till then we will maintain a dignified silence.

In a recent number of one of our religious periodicals an anonymous writer gives his view of the attitude which we should assume towards all biblical criticism, as contained in the old Latin motto *obsta principiis*,—resist the first beginnings. It is well that this individual wrote anonymously, and did not put himself publicly on record as holding such a dangerous position. That method has been already tried too often, and its dire effects have taught most people that there must be a more excellent way. It avails nothing to-day to forbid investigation. In Protestant communities, at least, this is the case; and the only result which this denunciatory method can accomplish will be, on the one hand, to drive the critical investigators into still more extreme positions, while for the uncritical it will be the destruction of all progress in the proper understanding of truth.

Not many years ago some zealous defenders of biblical cosmogony, as they understood it, were ready to maintain that the world as it now is was made in six literal days, or else the Book of Genesis was not reliable history. This position was accepted by some and held so firmly that, when such a conception of creation became an absurdity, they had no alternative but to accept infidelity. There are some men to-day who will rashly affirm that, if the traditional views of the composition and structure of the Old Testament are not all correct, the whole Bible is unreliable. This I call a rash assertion; and yet it has sometimes come from men who regard themselves as careful students, if not profound scholars. This is surely a misfortune; and it is especially so when the writers of the New Testament, and even our Lord himself, are brought into this discussion and made responsible for the truth of such a view. Their treatment of the Old Testament made no pretensions of being critical. They quoted it in the freest manner possible. Evidently they had no scruples about a verbal inspiration. They do not take pains to give the exact words. They follow the Septuagint where it varies from the original text. At times their quotations are not literal translations of either the Hebrew text or the Septuagint. In quoting from the Psalms they use the common formula "David says," even though the particular psalm quoted may not be written by David. If it were absolutely necessary, as some have supposed, that the very language of the Bible should have been given by infallible inspiration, then, on the same grounds, it would be necessary that there should have been infallible transcribers, an in-

fallibly arranged canon, an infallible translation, and an infallible interpretation. We have none of these. Some of them, at least, we shall never have. It seems, then, that verbal inspiration is not so necessary as some have supposed, and we can forgive a New Testament writer if he gives us the general sense of a passage, without its exact words. Instead of affirming, *ex cathedra*, "If Moses did not write such words or such a passage, Jesus Christ was mistaken," it would be more prudent, as well as more modest, to say, "If Moses did not write the passage, I must change my view of the import of Christ's words."

We should meet these men as students desirous of knowing the truth as it is, and not in the attitude of polemics anxious to defend our view of what the truth should be. In this way we may soon come to a mutual understanding. In this way we shall find ourselves on a common ground with the critics, having common interests to subserve. We should not allow them to be more anxious to discover the whole truth than we are. It is as valuable to us as to them. All we shall ask is a fair and full search. We are not afraid that the truth will perish, or that its Author will be dethroned. We do not need to build bulwarks for its defense. All it needs is that it be discovered and exhibited, and its fitness will ensure its survival. Partial views of it, and the prejudices which support them, may pass away, "but the word of our God shall stand forever." It will stand; and it will commend itself more and more to an enlightened human reason as its wondrous depths of wisdom are better unfolded by a thorough and devout criticism.

To such an understanding of the word let the critics aid us. Let us look upon them, not as enemies, but as allies; and allies they will be. Let them correct for us the mistakes of transcribers and translators, that the errors of interpreters may also be corrected. If they show us that any of our ideas about the Bible have been wrong, it will be to our interest to have them righted. If they unfold for us some new phase of truth, it will be to our interest to accept it. In this way we will come nearer to them and will bring them nearer to us. In these matters we should have a common interest, and should mutually assist each other. Who does not know that there are interpolations to be removed and omissions to be filled up? Who does not know that any translation may be improved? Who wants to make his Bible a fetich to be worshiped, instead of an intelligible record which will teach him how to worship his Maker acceptably? Surely not any intelligent Christian. If any separate book can be shown to be uncanonical, who is not willing to carry a smaller Bible? If any book which

has not been thus far placed in the canon should be found to belong there, who will not enlarge his Bible enough to admit it? What we desire is the pure word of Jehovah, no more and no less. The Bible is a portrait of our Heavenly Father, and we desire all flaws and blemishes removed therefrom, that it may exhibit him distinctly. The Bible is a monument on which are inscribed the words and works of the Creator, and a just and wise criticism is to be the scaffolding by which we may climb to read and interpret the record. It would be folly for us to tear away the scaffolding on which we stand. It would be wisdom to assist in its further erection, that on it we may ascend to the very summit of revealed truth. We have nothing to lose, but every thing to gain from a true criticism. He who has learned, by practical experience, the truth of Revelation will not be easily alarmed. He who believes should not make haste. If this thing be of men, it will come to naught. If God is using this means to bring out the fuller light of his own truth, any opposition which we may offer will come to naught, and make us ridiculous in the eyes of men. Already discoveries in the realm of the various sciences have poured a flood of light on the Bible, or rather have drawn forth new beams of light from that book; perhaps a more abundant supply of that light still remains to be brought out in a similar way.

But, as already indicated, the burden of proof must rest upon those who raise the inquiry. Can they show that any radical changes are demanded in the present structure of the written word? Is language, known to be of a more recent origin, found in the Pentateuch? If so, let that fact be fully established, and then let it be shown how the integrity of the record is thereby affected. Can it be proved that, if writers in those early days sometimes signed other men's names to their compositions, any of the sacred penmen adopted this practice? If so, what was the effect on their writings? Can it be conclusively shown that names were given to individuals mentioned in the records after they had passed away and their characters were known, and not prophetically given in view of what their characters were to be? These are some of the important questions which the critics have raised, and it is their place to settle them beyond dispute, before they ask us to harmonize them with our views of the reliability and inspiration of the Bible. On such vital points assumption is presumptuous. Even plausible arguments will not suffice. We must demand clear demonstration.

Once more, while we will not discourage criticism, we should have something to say with respect to the method which it shall adopt, and the laws which should regulate it. The common rules of literary

criticism must be varied in their application to the Bible. It stands alone in literature, and its uniqueness has always been recognized. As well might the physical scientist attempt to discover the phenomena of mind by the use of the blowpipe or the retort, as may the mere grammatical and verbal critic expect to discover the fulness of revealed truth.

The biblical records are not narratives written according to the ordinary rules of composition. Really the Bible contains neither history nor biography, in the ordinary sense, but rather a series of sketches and pictures which, in a condensed outline, reveal great events and great characters. Surely the criticism of such a peculiar book must itself be peculiar. But, again, if the Bible be at all reliable as a record of historic facts, it certainly contains a supernatural element in it, and reveals the operation of a supernatural power. Here is an element of truth which can be but feebly represented in the forms of human speech, and must not be dealt with according to any arbitrary and mechanical laws of criticism. I mean, it must not be dealt with in a dogmatic way. Of course the usual laws must be applied by the critic, and as far as they apply, may be relied on.

In the common sense of the term, the Bible is not a scientific treatise. There is much said now-a-days about the harmony which is so soon going to be discovered between the teachings of Revelation and those of science. But these two departments of research are at present carried on on planes so widely separated from each other, and our knowledge of each is so crude, that this entire harmony will not soon be visible. When theologians, on the one hand, and scientists, on the other, can agree among themselves, it will be time enough to begin to look for a more general agreement. When will that time come? Certainly not in this generation.

Yet we must ever believe that a true science is not out of harmony with a true interpretation of the written word. And in the highest sense the science of sciences is that of religious truth, and the text-book of this loftier science is the Word of God. Geology is a science, though it does not disclose every thing contained in the earth. Astronomy is a science, although it reveals but a small part of the depths of space, and the orbs contained therein. And the Bible teaches a yet higher and deeper science, though the light which it casts thereon has not revealed to us as yet its infinite heights or its unfathomable depths. And while yet there is truth to be discovered, and light to break forth from the inspired page, we will welcome all help that can be given us towards a larger apprehension of yet uncomprehended truth.

THE HEBREW WISDOM,—THE BOOK OF JOB.

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Of the several classifications of the Hebrew Wisdom literature the one which probably admits of the easiest, if not the most satisfactory treatment, may be substantially exhibited as follows:

I. The Hebrew Wisdom as exhibited in the inspired books of Job, Proverbs, Ecclesiastes, Song of Songs, and many of the Psalms. This is the so-called classical period.

II. The Hebrew Wisdom as exhibited in the post-canonical and uninspired books of Ecclesiasticus, Baruch, Tobit, Wisdom of Solomon, and the Prayer of Manasseh. This is the so-called post-classical period.

In the study of Hebrew Wisdom, or philosophy, as distinguished from the Old Testament Wisdom, or philosophy, there is no reason why the apocryphal books should be excluded from the classification.

I. THE CLASSICAL PERIOD.

The contents of this period may be briefly presented under the following analysis:

1. Wisdom, or pious reflection, in the form of dramatic dialogue—including

(1) The Book of Job; in the form of epic drama. From the fact that this book is here placed, no inference is to be drawn as to its supposed age. All that is here required is that the book be regarded as written within the canonical period.*

(2) The Song of Solomon and 45th Psalm—lyrical productions.

2. Wisdom in the form of the philosophic monologue—including

(1) Many of the Psalms.

(2) Ecclesiastes.

3. Wisdom in the form of the proverb—the Book of Proverbs.

* The uniform use by the author of the book of the name Jehovah seems to indicate that the book was written by a Hebrew, and at a time when that name had already come into common use in its distinctive sense among the covenant people; but at what time cannot be determined. The fact that other names are uniformly put into the mouths of the dramatis personae is in harmony with the other fact that the scene is laid outside of the sphere of the covenant people both as to their theology and their civilization. It is God in his relation to mankind generally that is presented, though this God is identified by the writer with Jehovah. The thought of the book is distinctively "Hebrew" only in so far as it is the thought of the writer. How far this is the case we may never know until we have learned to what extent the characters of the book were real persons. These considerations, when elaborated somewhat, seem to render precarious any guess as to the age of the book based on internal evidence.

This classification is based wholly on the literary form of the several writings. An alternative analysis ignores the literary form, and is based on the phases of the general subject presented. In this case we should have

I. Divine wisdom, as exhibited in the creation, preservation, and government of the world and of the affairs of men. Under this head is to be considered the Hebrew view of the usual questions of theodicy, especially as presented in the Books of Job, Ecclesiastes and some of the Psalms.

II. Human wisdom, as exhibited in the fear of the Lord and in various ethical and practical maxims, based mainly on the writer's own experience as recorded in Proverbs and Ecclesiastes.

THE BOOK OF JOB.

I. *The question of Inspiration.* It must be observed at the outset that we are by no means to regard all that is said by Job and his friends as altogether right and approved of God. See expressly to the contrary XXXVIII., 2; XLII., 7. The opinions of the several speakers on the questions arising during the progress of the debate are recorded by divine authority, but considered in themselves merely they are entitled to no more weight than other human opinions. They are valuable chiefly as conveying to us the uninspired views of ancient Orientals on the great questions involved in the discussion. Whatever may have been the purpose, or motive, of the author of the Book of Job, Ezra, or whoever the later editor was, saw something in it which, under divine guidance, induced him to incorporate it into the canon. The only thought in the mind of the original writer may have been a purely historical, or poetic, or philosophical, one; but the thought in the mind of the later editor, or aggregate of editors called the Jewish church of the early post-exilic period, was more than this. We should not in every case restrict our inquiry to the question, What did the original writer of a given book, or section, mean? He may have intended simply to spend a while in holy meditation, without having any ulterior object in view, as may have been the case with David when he wrote the 23d Psalm; or to record a touching incident, without appreciating in the least its permanent importance, as may have been the case with the writer of the Book of Ruth; or to write a nuptial poem in honor of some real or imaginary, some grand or obscure, occasion; or to speculate in dramatic and poetic form on the mystery involved in human life, as may have been the case with the writers of the Books of Job and Ecclesiastes. But the intention of the Holy Spirit went beyond all this, whether the human writer or

speaker were actually inspired by Him or not. What he said or wrote became inspired, and thereby endorsed, as a matter of record, though it may or may not have been originally inspired as a matter of sentiment. So the Book of Job, as a whole, has a value vastly above that which may attach to it as an expression of ancient oriental opinion on the questions involved. It is the word of God, a part of his revealed will, conveying to the church in all ages some of the most important truths, and an intellectual and spiritual culture, which are not presented with the same sustained dignity, beauty, and power, in any part of the Old Testament.*

2. *The Basal Thought.* (1) The scene is laid, in the first place, in the invisible world. Job is represented as being the subject of a conversation between Satan and Jehovah. Satan, in harmony with his name as the Adversary, or Accuser, prefers the charge of selfishness against Job. "Does Job fear God for naught?" Any one would serve God just as well and faithfully as Job does, if he were paid as well for it as Job is. He is a very rich and very happy man. It is easy enough to be good when all your temptations are in that direction. Jehovah is represented as denying this charge against his servant Job; and in order that the greater shame of defeat may accrue to Satan and the greater glory to himself and his servant Job, he says, Try him and see; do any thing to him, however severe; only, spare his life. This then is the basal thought of the book: The possibility of disinterested service; or, The possibility of faithful service induced by nothing but love. Doubtless Satan, unknown to Job, watched with keen interest the effect of his terrible experiments upon him. Not often are the gates so far ajar that we may see what is going on or hear what is being talked about in the spirit world; but we may oftener be the subject of observation or of conversation than we are aware.

(2) But the scene of the drama is changed from the invisible to the visible world. Satan and Jehovah disappear from observation. The dramatis personæ are Job and his friends. The scene is in Arabia at the desolated home of Job—his property all gone, his children all dead, even his wife, with lost integrity, speaking as one of the foolish women, his friends turned into accusers, himself afflicted from head to foot with a loathsome disease, and his bed an ash heap. Job the per-

* Ruskin, in his third lecture on Architecture and Painting, says that "the whole Book of Job appears to have been chiefly written and placed in the inspired volume in order to show the value of natural history and its power on the human heart." This is the shrewd and by no means valueless statement of an artist, illustrating, however, the important principle that what one sees in the Bible, as elsewhere, depends largely on the kind of glasses through which one looks. Ruskin says several other things in this third lecture suggestive, and therefore valuable, even to the Bible-student.

fect man and upright, one that feared God and eschewed evil! The basal thought now is, on the human side of the drama, Why do the innocent suffer?

(3) These two basal thoughts, the one on the invisible side and the other on the human or visible, may be united in the simple statement, The mystery of suffering. The answers are

1st. Jehovah's: To prove to their defamers, whether visible or invisible, the possibility of disinterested love and service. Thereby great glory accrues to Jehovah and a great vindication and reward to the sufferers. This solution restricts the case to the innocent.

2d. Job's: He cannot answer, but simply affirms his innocence, and wonders at the mystery.

3d. Job's friends': They answer substantially by denying that the innocent ever suffer. Only the wicked suffer, and simply as a matter of inevitable retribution which must be inflicted this side of the grave. It does not fall within the scope of this brief article to enter into the details of view expressed by the three friends and Elihu.

The third answer corresponds with the Mosaic doctrine of retribution, in so far as the latter taught that disobedience must be followed by punishment in this life, and in so far as it failed to emphasize that disobedience in this life may be followed by punishment mainly in the future life. As disobedience implied punishment, so punishment implied disobedience; and all suffering was punishment.

The second answer represents a spirit of dissatisfaction with the current doctrine of retribution, not because it did not contain a great truth, but because it did not contain the whole truth. For one class of sufferers it furnished no explanation. This remark holds true whether the Book of Job be regarded as an ante- or post-Mosaic production. One of the earliest religious instincts of man, or rather, one that soonest manifests itself, is to associate as cause and effect sin and suffering in this present life. Even the heathen have always been accustomed to say: "We have sinned; therefore the gods are angry with us; therefore this evil has come upon us." Or looking at the calamity, or evil, first: "It argues that we have sinned against the gods, and this in turn argues that they are angry with us." If you sin you shall be punished in this life. This was not only the Mosaic doctrine of retribution; it had always been, and is yet, the instinctive doctrine of the human heart. The very anticipation of punishment is punishment. This is one important sense in which the doctrine is always strictly true, no matter when the punishment is actually inflicted. Moses emphasized this form of the doctrine, not only because of the truth in it, but because a sound judgment as well as divine guidance

enabled him to know that it was the way whereby he could most effectively accomplish the tuition of the Israelites—especially in their national capacity. But obviously the common experience and religious consciousness of the Semite, whether Israelite or not, would at least cause him to suspect that the common doctrine of retribution does not include all sufferings—that there are some sufferings which are not to be regarded as punishments of individual sins.

The first answer classifies, or explains, these sufferings, at least so far as the nature of the case involved admits. Some non-retributive sufferings are disciplinary. The one guiltless of any specific sin may be caused to suffer for the purpose of discipline, just as a fruit-tree already healthy may be pruned to make it more fruitful or of a larger growth. But not so in Job's case. The suffering of Job, and of all whom he represents, is not disciplinary. It is what may be called illustrative suffering; or suffering for the purpose of object lesson; or, in other words still, for the purpose of making evident a truth the mere statement of which in abstract terms would not be believed, even if it were understood. The abstract truth in this case is, The possibility of disinterested love and service of Jehovah. To simply affirm the possibility of it to the accuser, whether in the visible or the invisible world, and to actually illustrate the truth of it in the case of a Job, are two very different things, the latter of which, of course, is far more convincing, and therefore more humiliating, to the party accusing.

In this view of the matter, the Book of Job may easily be translated into the life of many a suffering Christian, he himself becoming the hero of the new version. He has lost much, or he has suffered much, in his seeming interests or in his person. He would like to know why. May he not read, at least between the lines, these words of Jehovah: "I wish to make an illustration of you. Every once and a while it is said that no one serves me disinterestedly and unselfishly. I say you do. But I wish to prove it to the accuser. Will you submit?" Nothing is said to him about reward, nor does he read it between the lines. But he submits.

Job was a real person—many real persons, indeed; and the book so called is the record of their experience. Many a good man has prospered, and then lost all, including perhaps even his good name. Why? There the answer is.

Such, it seems to me, is the primary lesson of the Book of Job. Of course other important truths are involved in this one, and are developed in the course of the discussion. No better summary of them can be given than that of Dr. Conant, whose words I here vent-

ure to quote. Not only in specific passages, but by the general trend of its thought, the Book of Job teaches

1. "That the apparently arbitrary distribution of the good and evil of this life is not the result of chance or caprice. God, the creator and judge of all, the infinitely wise, holy, just, and good, presides over and controls the affairs of earth. His providential care extends to all his creatures. He has the power to restrain or chastise wrong, and avenge suffering innocence; and this power he uses when and how he will.

2. "That the government of the world belongs of right to him who created it; whose infinite justice can do no wrong; whose perfect wisdom and love devise only what is best; whose omniscience cannot err in the choice of means; who is infinite in power, and does all his pleasure.

3. "That to know this is enough for man; and that more than this he cannot know. God can impart to him no more; since omniscience alone can comprehend the purposes and plans of the Infinite.

4. "That man's true position is implicit trust in the infinitely Wise, Just and Good, and submission to his will. That here alone the finite comes into harmony with the Infinite, and finds true peace; for if it refuses to trust until it can comprehend, it must be in eternal discord with God and with itself."

THE SUNDAY SCHOOL LESSONS.

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FEB. 14, 1886. THE HANDWRITING ON THE WALL. DAN. V., 1-12 and 25-28.

We have no space for a full discussion of the historicity and the literary character of the Book of Daniel; but two or three points particularly demand notice.

The book, as it stands in the Hebrew, is made up of three parts. First comes the account of the education of Daniel and his three companions, chapter I. Then follow five stories of wonderful deeds or deliverances, wrought for or through these men, chapters II. to VI. The remaining chapters constitute a series of visions and predictions. The first of the five stories which constitute the second part of the book includes the prediction of the successive kingdoms of gold, silver, brass, iron, and clay, and to that extent stands on a different footing from the other four stories.

The element of prediction is more marked in Daniel than in any other Old Testament book. Daniel is called a prophet in the New Testament, and by Josephus and other Jewish writers. The book is placed among the books of the later prophets, in the common English versions of the Bible. These facts ought to give point to the additional fact that the Hebrew Bibles do not reckon Daniel among the prophetic books. If one regards prophecy as equivalent to prediction, this is a strange peculiarity in classifying the books. Many scholars, assuming that prophecy and prediction are equivalent terms, explain this strange peculiarity by reasons that are still more strange. The fact is that prophecy and prediction are not equivalent terms, prediction being merely one element of prophecy. The fact is that Israelite doctrine, as it appears in the New Testament and in contemporaneous writings, attributes the Law and the Hagiographa, equally with the Prophets, to men endowed with the prophetic gift, and regards the element of prediction as belonging alike to all three. The fact is that the Book of Daniel is in a different class from the so-called prophetic books, because it belongs to a wholly different sort of writings. The books of the earlier prophets are made up of didactic selections from the pre-exilic history of Israel; the books of the later prophets are collections of distinctly homiletic addresses and poems (Jonah being partially an exception); the Book of Daniel is of a different character from either of these, and therefore belongs to a different class.

The predictive portions of Daniel have commonly been held to include predictions of the Roman power, and of events extending far into modern history. At present, however, the tendency is to regard these predictions as terminating with the times of Antiochus Epiphanes and the Maccabees; but it is by no means settled that this is the final interpretation.

Men who hold that the predictive portions of Daniel terminate with the Maccabean times, and who disbelieve in the reality of supernatural inspiration, of course hold that the book was written after the Maccabean wars, and contains a history of those wars, in the literary form of visions said to have been seen in

Daniel's time. This argument for the late origin of the book would have no weight with those who hold the received doctrines as to inspiration. In further proof of its late origin, it is urged that the book contains evidences of Greek influence, Greek names of musical instruments, for example. But there is no absurdity in the idea that Greek minstrels and other Greeks may have made their influence felt among the luxurious classes in Babylonia, as early as the times of Nebuchadnezzar. And a similar disposition may easily be made of the other reasons commonly urged for holding that the book was written long after the time of Daniel.

Against the historicity of the book many considerations have been urged, independently of the question of its date. It has been said, for example, that its Belshazzar is a myth; that he is not mentioned in other histories of these times; that the king of Babylon, when Cyrus captured it, was Nabonidus, and therefore could not have been Belshazzar; that he is known to have been at that time in Borsippa, and not in Babylon. Until a few years ago, our answers to these objections were purely conjectural; they consisted, not in explaining the difficulties, but in explaining how they might, perhaps, be explained. We now know positively, from inscriptions that have been recovered, that Belshazzar was the son of Nabonidus, and that no statement made concerning him in the Book of Daniel is at all improbable.

In like manner, it has been alleged that Darius the Mede is a mythical personage, unknown to profane history; and that profane history makes the reign of Cyrus to have begun immediately upon his taking of Babylon, and therefore leaves no room for Darius the Mede. The reply to this must still be conjectural; but amply sufficient conjectural replies are not difficult to make.

It has been further alleged that the chronology of the book is self-contradictory. In i., 21, it is said that Daniel continued till the first year of Cyrus, while in x., 1, we have an account of visions which he saw in the third year of Cyrus. But the first of these two statements does not necessarily imply that he lived *only* to the first year of Cyrus. The intention of the author may have been to call attention to the fact that, as Daniel participated in the events of the beginning of the seventy years of exile, so he saw the close of the seventy years, in the first year of Cyrus; this would be a fact worth stating, even if Daniel lived for many years longer. Or it may be that the two passages refer to the same year, designating it in two different ways; that it was the third year of Cyrus, according to the account now commonly received, which assigns to Cyrus nine years, beginning with the conquest of Babylon, but his first year, according to a different way of counting, which assigned the first two of the nine years to Darius the Mede, and only the last seven to Cyrus. Either of these explanations is sufficient.

It has also been alleged that the dates in Daniel contradict those of other history; and especially, that Dan. i., 1 is contradictory to Jer. xxv., 1, and to a host of corroborative passages in sacred and profane history. But we have already found (STUDENT for January, 1886, p. 225) that this contradiction does not exist; and that, on the contrary, the numeral in Daniel explains what would otherwise be difficult to understand, namely, the proper beginning and end of the seventy years of exile. The year in which Daniel was carried away, the third of Jehoiakim, was the accession year of Nebuchadnezzar, who was already king in that year, though the year counted as the first of his reign began with the following new year. From this third year of Jehoiakim to the third of the nine years of

Cyrus (both years included) is exactly seventy years; to the first of the nine years of Cyrus, it is seventy years, nearly enough for the purposes of a round number.

These and various other considerations seem to me abundantly to prove that the Book of Daniel, as a whole, is historical. We must not even touch the special questions that arise concerning certain parts of it. It would not have been justifiable to give so much space to the general questions, except for the light thereby thrown upon the following lessons.

FEB. 21. THE SECOND TEMPLE. Ezra I., 1-4 and III., 8-13.

FEB. 28. NEHEMIAH'S PRAYER. Neh. I., 1-11.

MARCH 7. READING THE LAW. Neh. VIII., 1-12.

We can attempt nothing more, in these lessons, than to set forth clearly the historical connection of the facts they contain. The Books of Ezra and Nehemiah practically constitute one historical work, along with the Books of Chronicles, covering the history of Judah from the beginning to the close of the times treated of in the Old Testament. The writer of Chronicles closes his work with the sentences with which Ezra begins, as much as to say that, having brought up his history to the point already treated of in the Book of Ezra, his task is done. This seems to indicate that the Book of Ezra, as a whole, was written earlier than the Book of Chronicles as a whole. Other evidence confirms this conclusion.

To understand the post-exilic history, as found in Ezra and Nehemiah, we need to get distinctly in mind the fact that the narrative is not continuous, but is an account of things that occurred at four important epochs, with wide intervals of time left without mention. We need also to have distinctly in mind the succession of the Persian kings for the period, as the biblical events are dated by the years of these kings. Let us notice first the succession of the kings, and then the epochs in the history. The kings were as follows:

Cyrus 9 years, B. C. 538-530,
 Cambyses 8 years, B. C. 529-522,
 Comates, or Pseudo-Smerdis, a few months, not counted in the chronology,
 Darius Hystaspis 36 years, B. C. 521-486,
 Xerxes 21 years, B. C. 485-465,
 Artaxerxes Longimanus 41 years, B. C. 464-424,
 Darius Nothus, or Ochus, 19 years, B. C. 423-405,
 Artaxerxes Mnemon 46 years, B. C. 404-359,
 Artaxerxes Ochus 21 years, B. C. 358-338,
 Arocus (the name is variously given) 2 years, B. C. 337-336,
 Darius Codomannus 4 years, B. C. 335-332,
 Alexander the Great 8 years, B. C. 331-324.

This list follows Ptolemy's canon, omits several brief or contested reigns, and counts the years B. C. as if they began, like the years of the ancients, with the spring equinox. This is not the most accurate method for all purposes, but for cases where it will answer, it is much the simplest method.

1. With this table before us, we are ready to take up the first of the four epochs of post-exilic history, that which begins with the events recorded in the Sunday School Lesson from Ezra. My present opinion, subject to correction from evidence, is that the first year of Cyrus, as mentioned in this Lesson, was the third of the nine years commonly assigned to Cyrus, and was therefore B. C. 536, instead of B. C. 533. I think, therefore, that the seventy years of Jer. xxv., 11,

are an exact number, and not merely a round number, and that the correct understanding of the numbers in Daniel, above mentioned, is that which agrees with this view. No other date, however, depends upon the taking of this view.

If "the second year of their coming," the year in which the second temple was founded, was thus 535 B. C., it was 52 years, counting inclusively, from the year of the burning of the temple. A large number of old people, who had seen the first temple, may therefore have been present at the founding of the second.

Daniel had something to do with the return from the captivity. In the year 538 B. C. (Dan. ix.), he was studying "the books," and finding out in regard to Jeremiah's seventy years. Beyond this, we have no information as to the details of his agency in the matter. But it was in this, or in the following year, that the affair of the den of lions occurred (Dan. vi.), and we are told that Daniel was prosperous and influential (Dan. vi., 28). That his influence would be exerted in behalf of his people is a matter of course.

It is easy to understand the biblical narratives as teaching that Cyrus was a monotheist, and a worshiper of Jehovah, and they have been quite generally so understood. But this understanding of them is not necessarily the correct one; and inscriptions of his, which have been recovered, indicate that his respect for Jehovah sprang rather from worldly wisdom than from piety. What he did for Jehovah and his worshipers, he did for other gods and their worshipers. He counted it a good thing to have the good-will of the priests and devout persons of the different religions that existed among his subjects.

We must not make the mistake of supposing that the greater part of the exiled Jews returned to Palestine at once, as soon as Cyrus gave them leave. Several different returning expeditions are mentioned, with long intervals between them. Doubtless there were many others, great and small, which are not particularly mentioned. But the Book of Esther and the other later books of the Bible, as well as the testimony of non-biblical writers, all show that the Israelites who remained in the various provinces of the Persian empire were far more numerous and powerful than those who went to Palestine.

Ezra, let us understand, had nothing to do with this first return, except, perhaps, afterward to write the history of it. Probably he was not born when it took place. The leaders of it were Zerubbabel, of the royal blood of Judah, Jeshua the lineal high priest, and the prophets Haggai and Zechariah. After the founding of the temple, the incident of the Lesson, things did not go smoothly with them. The mixed peoples inhabiting the neighboring regions wished to join them in their work, and being refused, made trouble for them. If Daniel died at about this time, the loss of his influence at the court of Cyrus must have been felt by his compatriots in Palestine. At all events, their enemies succeeded in hindering them, through the reign of Cyrus and of his successor Cambyses, whom (whatever the reason of it may be) the Book of Ezra calls Ahasuerus, that is Xerxes. Under Comates (called Artaxerxes in Ezra) the work was entirely stopped. It was resumed under Darius Hystaspis, and completed in the sixth year of his reign, B. C. 516, seventy years, not counted inclusively, after the first temple was burned, and either nineteen or twenty-one years after Zerubbabel laid its foundations. Such were the events of the first of the four epochs of post-exilic history. The account of them occupies the first six chapters of the Book of Ezra.

2. The second epoch is treated in the remaining four chapters of Ezra. It begins with the seventh year of Artaxerxes Longimanus, B. C. 458, some fifty-

eight years after the completing of the temple under Darius. Within these years occurred the reign of Xerxes, the Ahasuerus of the Book of Esther; the Jews out of Palestine seem to have been greatly prospered; but for this whole time, the history of Palestine is an absolute blank. That the interval had not been one of obedience and prosperity is evident from the unhappy condition of affairs, as Ezra found them. The event of the second epoch is that Ezra went up from Babylon with a fresh band of colonists, and with an ample commission from the king, and undertook to infuse new life into the Jerusalem Jews, and to secure the more complete enforcement of the law among them. It is especially important to be clear in our understanding of the fact that Ezra's expedition was nearly eighty years later than Zerubbabel's, and belongs to an entirely different generation.

3. Most of the Book of Nehemiah, including both of the Sunday School Lessons from that book, is devoted to the events of the third epoch; which covers the twelve years of Nehemiah's first administration as governor, B. C. 445-433, from the twentieth to the thirty-second of Artaxerxes (Neh. v., 14 and parallel places). This epoch begins, therefore, thirteen years after the beginning of the previous one. Ezra was still in Palestine, engaged in the work he had undertaken there, as appears, for example, from Neh. viii., 2. But the state of things which made Nehemiah so anxious to go to Palestine, and that which he found when he reached Jerusalem, alike show that Ezra had not succeeded in his plans, and that Judea under his administration had met with severe misfortunes. Ezra and Nehemiah together accomplished what Ezra alone had found impossible. In the course of twelve years, the country was reduced to order, the enemies of the Jews baffled, the temple renewed, the city fortified, the Mosaic institutions everywhere put in force, and prosperity of all kinds restored.

The passage in Neh. viii.-x. is of especial interest on account of its connection with the traditions concerning the Great Synagogue. It also holds a prominent place in critical discussions, on account of its testimony to the state of a large portion of the writings of the Old Testament, at the time when this reading of the law took place. Chapter ix., for example, presupposes a large part of the Old Testament, and in the order in which the books now stand. Many other questions of equal interest find a part of their solution in these chapters, but we must pass them by.

4. We complete our task by glancing briefly at the fourth epoch of post-exilic history, as mentioned in the Book of Nehemiah. It needs the more careful notice, as it is commonly too much neglected by the men who have treated of these matters. This neglect may be partially accounted for by the fact that it is less prominently mentioned in the Bible text than are the other three epochs. Yet the last chapter of Nehemiah is mainly devoted to it, and something concerning it may be learned from the genealogical matter in Nehemiah and Chronicles. The epoch is important because of its connection with the closing of the Old Testament canon.

After twelve years, Nehemiah returned to Artaxerxes. Soon, however, it appeared that his work in Palestine was not yet stable enough to endure the test of his absence. After a time he came again to Palestine, where he had to fight many of his old battles over again. Some particulars concerning this epoch will naturally be brought to our attention when we reach the Lesson from the Book of Malachi. How long this second administration of Nehemiah lasted, we are not informed. Apparently it lasted long enough so that he reached permanent results; and the twelve years of his first administration had been insufficient for

accomplishing results that would be permanent. It may have lasted as many as forty or fifty years or more; since Nehemiah was a very young man when he first came to Jerusalem, and may have remained there, after his return, to the end of his life. If Nehemiah lived to complete the Books of Nehemiah and of Chronicles, he lived to make record of a registration of Levites which was undertaken as an official act of the reign of Darius Nothus, which included the name of Jaddua, who was high priest in the time of Alexander the Great, and which was completed during the high-priesthood of Jaddua's father Johanan. See Neh. xii., 23, 24. There is nothing incredible in the idea that he may have lived so long as this. The current opinion, I think, is different. It is that the Darius of Neh. xii., 22 is Codomannus, and that this registration was made long after Nehemiah died. But, with all deference to the many eminent scholars who hold this opinion, it is in absolute contradiction with many points in the evidence, and is distinctly untenable.

STUDIES IN ARCHÆOLOGY AND COMPARATIVE RELIGION.

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XIV.

THE IDEA OF REDEMPTION—SECOND ARTICLE.

In concluding what we have to say upon the subject introduced in the last of these studies, we notice a second idea of redemption, under which may be classed quite a different set of phenomena, as touching the views men have held in different ages and climes, and having reference much more than the one before noticed to the future life of the soul. We classify it as

II. THE JUDICIAL IDEA.

It is deserving of notice how much, in respect to what is here intended, the pagan thinker and devotee is sometimes found to be at one with the moralist and the rationalist of our own time, or of any previous one. I speak of that theory of human destiny, as regards the next life, which places man before God, when God is thus recognized at all, in the attitude of a claimant for the divine favor upon a plea of personal merit. *Quantum meruit*—this, we are even now often told, is the only ground upon which, consistently with self-respect, or with fundamental principles of right, man may ask approval and blessing, even of God. In some ancient religions this idea took the form of an actual balancing of the good and the ill in each man's character or life, with destiny decided as the one or the other scale should rise or fall. I call this, in each aspect of it, the judicial idea of redemption; perhaps with sufficient exactness to answer a present purpose.

There is something in man which makes this idea pleasing to him. It may be doubted if any other form of religious error has ever prevailed so widely, or has been able to put itself in such close alliance with certain phases of human culture. One of the forms which it assumes—and it is that which prevails to this day—is seen in a passage in Plato's "Republic." The aged Cephalus, in that part of the dialogue where the passage occurs, is discoursing with Socrates upon themes of this nature. He has just come in from sacrificing in the court of the dwelling where the party are met, in some of those acts of domestic worship cus-

tomary with the Greeks, and his conversation seems to take its tone, in a measure, from this circumstance.

"You know very well, Socrates," says Cephalus, "that when a man believes himself to be near death, fear and anxiety come over him in regard to matters which till now have never entered his mind. The tales told of the life below, setting forth how the man who has here lived sinfully must there suffer punishment, he has always laughed at before, but now his soul is tormented lest they should be true; and whether owing to the weakness of old age, or from being so much nearer to the life below, he seems to see it more distinctly. Thereupon, filled with apprehension and fear, he straightway begins to ponder and to examine whether he has ever injured any man. And he who makes the discovery of many wrongs done to others in his past life, cannot sleep for fear, but is ever starting from his very dreams, as frightened children do, and lives a life of evil foreboding. But to him who is conscious of having done no wrong to others, sweet Hope is ever present, and she is a good nurse in old age."

This he has said in part reply to a question of Socrates, in which he has asked him, "What, to your thinking, is the greatest good that has come to you from the possession of a large fortune?" Replying, now, more directly to this, Cephalus goes on to say:—

"This, then, it is, in respect to which I consider the possession of riches as of most value, not to every man indeed, but to the upright man. For if in departing hence we need have no fear lest at any time unwittingly we have lied or deceived, or lest we may be leaving behind us sacrifices unpaid to God or debts owed to man, it is the possession of riches that has in great measure brought this about. They have, of course, many uses besides, but weighing one against the other, I should none the less, Socrates, set the highest value upon this use of riches, at least to a man of sense."

How forcibly we are reminded, by this, of that saying of our Lord, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail on earth they may receive you into everlasting habitations!" In so far as a wise use of wealth may be concerned, even as respects the life to come, the philosophy of the one and the divine lesson of the other might be viewed as saying almost the same thing; yet how wide the difference between what may *enhance* heavenly happiness, and that which is the warrant of a sure hope of *attaining* heavenly happiness at all! I suppose that there are, to-day, more persons in the world, more in Christian America, or Christian England, or any other part of Christendom, more by far, whose hope for eternity is based upon such ideas as these of the old pagan Greek, than of those who rest in any thing that can deserve the name of a Christian faith. So much more acceptable to human pride is it to claim eternal felicity as a *due* than to accept it as a *gift*, though a gift free as the light, to such as do not persist in refusing it!

It is perhaps characteristic of Egyptian ideas in general that, in the ancient religion of that people, this judicial notion of redemption is set forth in a way so literal, and so gross. There was an element of coarseness in that old religion which reveals itself in their worship,—for in some sense it was a worship,—of animals and even reptiles. In their idea of the manner in which final human destiny is settled we see much of the same thing.

"No portion," says Rénouf, "of the Book of the Dead is so generally known as the picture which represents the deceased person standing in the presence of the goddess Maât" [representing, in the trial about to occur, the divine justice], "who is distinguished by an ostrich feather upon her head; she holds a scepter in the one hand, and the symbol of life [a hieroglyphic sign, peculiar in form] in the other. The man's heart, which represents his entire moral nature, is being

weighed in the balance in the presence of Osiris, seated upon his throne as judge of the dead. The second scale contains the image of Maat. Horus is watching the indicator of the balance, and Tehuti, the god of letters, is writing down the result. Forty-two divinities are represented in a line above the balance. These gods correspond to the number of sins which it is their office to punish. It is with reference to these sins, and the virtues to which they are opposed, that the examination of the deceased chiefly consists."

The destiny of the soul, thus under trial, being determined by the preponderance of sins upon the one hand, of virtues on the other. "No one," says Rénouf, "could pass to the blissful dwellings of the dead who had failed at the judgment in the presence of Osiris." This perhaps represents sufficiently what was most central and significant in the ancient Egyptian idea of the manner in which the eternal destinies of souls are decided. Grossly literal as it is, it does not seem to be a very inadequate illustration of what this idea of salvation as a work of human merit alone comes to in the end.

A more poetical setting forth of the idea of redemption, in this phase of it, is found in the Zend-Avesta, where Ahura-Mazda, replying to a question of Zarathustra, tells how it is with "one of the faithful" when he "departs this life." At the end of the third night after the soul leaves the body—

"When the dawn appears, it seems to the soul of the faithful one as if it were brought amidst plants and scents; it seems as if a wind were blowing from the region of the south, a sweet-scented wind, sweeter-scented than any other wind in the world. * * * And it seems to him as if his own conscience were advancing to him in that wind, in the shape of a maiden fair, * * * as fair as the fairest things in the world. And the soul of the faithful one, addressing her, asks: 'What maid art thou, who art the fairest maid I have ever seen?' And she, being his own conscience, answers him: 'O thou youth of good thoughts, good words, and good deeds, of good religion, I am thy own conscience. Everybody did love thee for that greatness, goodness, fairness, sweet-scentedness, victorious strength and freedom from sorrow, in which thou dost appear to me. And so thou, O youth of good thoughts, good words, and good deeds, of good religion, didst love me for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which I appear to thee.'"

When the soul thus departing is the soul of a wicked person, the maid who meets him, his own conscience, is of fiendish ugliness, and in place of such words of praise and welcome as those just recited, he hears words of upbraiding and doom. Each soul is then led across the Kinvad bridge which extends over hell and leads to paradise. "For the souls of the righteous," we are told, the bridge "widens out to the length of nine javelins; for the souls of the wicked it narrows to a thread, and they fall down into hell."

The translator of the Zend-Avesta, Mr. Darmstetter, speaks in a note of this bridge as known to many mythologies. It is the Sirath bridge of the Mussulman; and "not long ago," he says, "they sang in Yorkshire, England, of the 'Brig o' Dread, na brader thon a thread;' and even now-a-days the peasant in Nièvre," a district in France, "tells of a little board," no longer and no broader than a hair of the Holy Virgin, which is placed between the earth and paradise; the good pass it safely, the wicked fall and are lost. So much, at least, in all this, survives of original truth,—that the final destinies of men are apportioned upon principles of justice; while that striking picture in the old Iranian religion of a man's conscience coming to meet him with the signals of his final doom, seems like a trace of some original right conception, still surviving, of that which must be in the next world such a large element of eternal sorrow or eternal joy.

I cannot take space for further expansion under this head. These may per-

haps answer as among the forms,—similar ones might be taken also from the teachings of the Koran,—which what I venture to call the judicial idea of redemption assumes in historical religions.

III. PROPITIATORY.

I go on, now, to the third and last of these phases of the general idea under consideration which I proposed to notice—the *propitiatory*. This can hardly be presented in a form so distinct as those already considered, the ascetic and the judicial. There is no religion besides Judaism and Christianity in which it appears as a characteristic feature, such as we have found in the other two instances. So far as we trace it at all, we must say that it appears as a subordinate element in many, perhaps most of the great historical religions; in some with more, in others with less distinctness. So far as the sacred books of pagan religions are concerned, any search for the clear and unmistakable presence of a propitiatory or expiatory element in the idea of redemption, in any of the forms which that idea assumes, will, I think, be disappointing to most persons. I am free to confess that such has been my own experience. I have been accustomed to think that the *need* of expiation has ever been so elemental in the human consciousness, and so deeply felt even by devotees of paganism itself, as that we may even find in it a reason for many of the most marked characteristics of pagan faith and worship. It is quite possible that a study of pagan *systems*, merely as such, is misleading in this particular. It may be that what is inmost in heathenism itself one might best find out by sitting down with one of its devotees in his own poor hovel, or in a mission bungalow, and encouraging him to speak out his own conception, however densely clouded, of what his hope of salvation, in any sense of that word, may be. It is true, too, that as in the idea of evil, so in the idea of redemption, the higher up we go in prehistoric times, the nearer we come, led by such traces as survive, to what the primitive revelation discloses, of man's need and man's hope. Confession of sin, and prayer for forgiveness, such as I quoted in a former paper, from the oldest Vedic hymns, and from those Akkadian penitential psalms whose date is lost away up in the prehistoric obscurity,—these belong to the utterances of primitive paganism, and are rarely found in those pretentious later books where we have so much more of mystical philosophy, or ascetic ritual, than of what deserves to be called religion. What kind of offering went with those old hymns as sung or chanted by the worshiper, we do not very well know. It is fairly certain, however, that the altar, and the slain beast, and the sacred fire more or less went with them; while in the petition itself, there seems such a resting of the worshiper's whole hope in the mercy of his deity, that it almost seems as if some sense of an expiation, however made, must be in it all.

When we turn, upon the other hand, to those so-called sacred books, in which these religions appear as systems, we perhaps ought not to be surprised that there is so little, upon such a matter as the present one, that we can really learn from them. We ought to look, it may be, for that which we actually so often find,—a mystical philosophy, in which men proud of their wisdom deal with the mysteries of being, with the origin of the world, the nature of God, man's own origin; on all which world-old legends are recited, made up into myths and parables, the only history which the people for whom they were written can have had during centuries. Or, again, so far as these books are ritualistic, they are the work of priesthoods, rarely having any real view to the benefit of the devotee, though very much to the effectual binding-on of the great burdens which every soul of the

millions so enslaved must carry from his birth to his death. So far as they contain moral precepts, they may some of them, in places, approach the excellence of Christian precepts itself, but they still leave the devotee, though ever so earnest in all outward observance, to find his way unhelped through the maze of dogma, and ritual, and law. We need not wonder, therefore, if we find our search for what is more and better than any of these so often without result.

We naturally look, in the various historical religions, to the rite of sacrifice as expressing the idea of expiation. And I think there can be no doubt that in all of them it originally did so, more or less. And then, either sacrifice, in the usual meaning of that word, or offering of some kind, is, so far as I know, common to all religions. It seems to be an element in religion regarded as essential even by savages, in whom the religious idea survives barely in the germ, and in those pantheistic, and so-called atheistic religions, where one might scarcely expect to find any worship or ceremonial of any kind. Brahmanic and Buddhist pantheism, even after they have made God and the universe identical,—all that is seen being but the emanation of the unseen, into which after a time it returns,—and so appear to have dismissed the idea of personal deity altogether,—after all, even such pantheism seems driven by some consciousness that man must be a worshiping being, and that his worship must involve offering and sacrifice, to the introduction of elements which are inconsistent with its own first principles. The Buddhist places in his temple an image of the founder of his faith, and although the person so represented, far from being a god, is not even supposed to have now any conscious existence at all, but to have found that supreme felicity of annihilation to which the devotee himself aspires, still he brings his offering to the shrine, as if even for him there could be no religion without an offering. The Brahman has his own splendid temples, and the country is full of idols, representative of deities supposed to be themselves emanations of that original divinity which is one with the universe. When to these the devotee comes, it is usually, if not always, with an offering.

This conception of an offering to the deity as indispensable to religion is apparently as ineradicable as the idea of God itself. It looks as if there were a providence in this; at all events, a survival in some way made sure, of what must have been more or less clearly revealed to man when the first altar was reared in this world, the first victim laid on the sacrificial wood, and the first sacred fire kindled. Shall we say that not only in all this the one great sacrifice is anticipated, but that it is in this way provided that the devotee of any religion, in any age, in any part of the world, when he shall come to hear of that one offering for sin which really avails, shall be already familiar with the thought of an offering mediating between him who prays and the being to whom prayer is directed?

And then, upon the other hand, it is according to what happens otherwise, when this conception, though it should be innate in the very nature of man, becomes perverted, clouded, corrupted even, until it shall not only have lost well-nigh every trace of what it may have been at the beginning, but is found endorsing enormities even so great as those which were practiced in the temples of Moloch, in Druid groves, or on Aztec *teocallis*. If that idea of God which is certainly an original principle in human nature has undergone such perversion as we know, can we be surprised that this other, relating to an outward act of religion, should be equally so? The universality of the act, however, is all the more significant, for the very reason that, while it assumes so many often grotesque, often even

brutal forms, it still survives, as if endowed with a kind of immortality of its own, even after any correct notion of its meaning has perished.

I think we may say, without straining the point unduly, that in this way at least an idea of expiation is found in all religions. There is shown in the offering,—whatever its nature, and whether it assumes the form of actual sacrifice or not,—there is shown in it a consciousness that, when a soul prays, more is needed than simply the prayer. Let the petitioner have what perverted notion he may of the reason *why* more is needed, and of the *nature* of that more, the fact alone that he is not satisfied to simply pray, implies a consciousness in which survives, however dimly, however in the merest trace of what it once was, the idea of expiation. Perhaps we may say that, when we look at an act of pagan prayer or worship in this way, it is somewhat as the naturalist holds in his hand a lump of petrified clay on which he sees some fossil outline, telling him of a time when some living thing, a bird, a fish, or the leaf of a tree, became imbedded there, and now is found again, ages and æons have rolled away, in these few dim traces which to science mean so much.*

RESULTS OF THE INQUIRY.

Let me now, in as few words as possible, give some results of the inquiry thus far.

1. We find then in the idea of redemption in pagan religions the expression of a sense of need that is apart from, and unsatisfied by, what belongs to the ordinary and common life of men. There is something exceedingly pitiful in what is disclosed to us in the history of religion, in this respect. Perhaps we do not enough think of it. We look at these religions as they reveal themselves to us in their systems, in their worship, in the degrading practices and the degrading superstitions by which they are deformed, in the dishonor they put upon the very name of deity, and the dark and dreadful delusions in which their millions of devotees live and die. After all, there is something besides that. Back of it all is a poor humanity, with its dim yet keen sense of a something in its condition and its prospect more momentous than any of those needs or interests the satisfaction of which so fills and taxes their mortal life, from its beginning to its close. This sense of need is an element in man's nature simply universal. No race is so savage as to be utterly without it; no people so civilized and cultured as to have risen above it or passed beyond it. What a startling mystery of divine providence it seems to be that such millions of millions of human beings have lived and died in this world without any true answer to that cry of the soul!

2. Then, secondly, it is clearly by a kind of instinct that men turn to religion for what shall promise them any satisfaction of this felt need. We often speak of man as a religious being. Do we always realize what that means? It is not simply that man is, in his very nature, conscious of that which he represents to himself in his idea of God; nor simply a predisposition toward worship of some

* Prof. W. G. Blackie, of the University of Edinburgh, describing, in the fourth volume of his *Homer and the Iliad*, the sacrifice by means of which, in Book I. of the great poem, the Greeks seek to appease offended Apollo, says: "With regard to the significance of the religious act in the present case, it was evidently a sacrifice of atonement on account of sins committed against the gods, in order to propitiate their favor and avert their wrath. The Jewish idea of vicarious substitution does not appear in Homer; but there is a voluntary giving up to the god of what was most valuable to the possessor,—viz., his flocks and herds,—as a symbolical reparation for the offense committed by the mortal in contravention of the divine law." The idea of propitiation is here involved, but not in any sense strictly analogous to the Christian one. In the prayer of the priest Chryses himself (*Iliad*, I., 39-42), it becomes clear that, in offerings to the deity, the hope of favor rested on the acceptableness of the gift, and upon the pleased approval of the god as thus secured.

being who to him shall be God. It is that he cannot live *without* religion. An utterly irreligious and godless man is an anomaly in the history of his kind. He may be the strange product of a civilization that hardens in the same process by which it refines. He may be one who is doing violence to his own nature, and killing in the garden of his soul the most precious growth there. He can never represent to us the man whom God made, who is conscious, even in his worst state, of the fact that his religion ought to help him when all other help fails.

3. But, thirdly, at no point in the study of the religions of paganism are we more impressed with their failure as religions, than here where the test of their real value actually lies. Whether in the long, sad history of those races to whom no gospel of salvation ever came, there may have been some, serious, sincere souls, using to their best ability the light they had, and according to their knowledge exercising faith, of whom we may hope that in the great mercy of God they were saved—this we cannot know. It is a speculation, at the best. But this we *must* say, that if there have been such, they attained to that salvable condition, by going, perhaps with help of the divine Spirit, far beyond all that their pagan faith taught them. The holy God and sinful man never can have come into any such relation as redemption implies, through any system of ascetic practice, by any processes of acquired merit, or by propitiatory offerings to gods who were the creatures of diseased human fancy.

4. And now, as the final point, let us ask what it is in Christianity that makes it so infinitely superior, as a redemptive system, to all other religions of the world. I know not how we shall answer this question otherwise than to say that Christianity provides a *Redeemer*. The fatal defect in all these other religions is that it is humanity, dealing unaided with facts in its own condition even the nature of which it does not rightly understand. Just this circumstance alone, that the teachers of these religions offer to human faith such a multitude of expedients to the end desired, is sufficient proof that what they have to propose is in no case more than groping conjecture. Yet I am not sure but they have done all toward solving the momentous problem that man-made religions can ever do. When Jesus appeared on the scene, the question, How shall a sinful man be saved?—even the question, How shall burdened and sorrowing, and despairing humanity find real comfort, of any kind, in religion?—these questions were still unanswered for the great mass of mankind. Not even had philosophy answered them, much less religion, save as the answer Jesus was to give had already been anticipated in the dispensation that prepared his way. Well might *he* be called "The Desire of all Nations." Well might those mysterious "wise men from the east" bring to him in his manger-cradle their gold, frankincense, and myrrh. The great name given to him, "Immanuel, God with us,"—that was the key to the infinite difficulty with which founders of religions and of philosophy had struggled for thousands of years:—even more the name "Jesus, for he shall save his people from their sins." Here was redemption, because here was a Redeemer.

Other subjects contemplated in these studies are "The Idea of Incarnation," "The Idea of a Future Life," "The Ethical Value of Pagan Religions," and "Their Influence in the History of Civilization." The writer cannot venture to claim for these the needed space in the *STUDENT*, or to tax further the patience of its editor or its readers.

OLD TESTAMENT STUDIES,—AN ANNOUNCEMENT.

BY THE EDITOR.

In all work there should be progress. Lack of progress is failure. Many people imagine that, in their work, they are making progress, when, as a matter of fact, they are not. Many people, therefore, fail in their undertakings without being or becoming aware of it. This is especially true in the line of Bible-study.

That student makes no *real* progress, who without guide or teacher works wearily on according to no definite plan, with no fixed methods. He may suppose that time will straighten out everything; that, however confused he may now be, perseverance will enable him to attain the end he has in view. But herein lies his mistake. There is a chance, to be sure, that in his groping about, light may come. But it is the merest chance. He may suppose himself to be making progress; but it is like the progress of the mariner in an unknown sea with no compass in hand, with no stars over head. There is a going up, a going down, and a going around, but no going forward.

That student makes no *real* progress who, not knowing how to choose, performs his work by methods which, though definite, are false and misleading. There is no space here to enumerate the various methods of Bible-study or Bible-interpretation, to which the terms "false" and "misleading" are applicable. It is sufficient to say that *real* progress may not be expected from the spiritualizing method now prevalent, of which C. H. M., Jukes, Pember, and to some extent, Pusey may be taken as representatives; nor from the "hop, step and jump" method which puts side by side texts from every part of Scripture without reference to the logical connection or specific force of each; nor from the "eisegetical" method, which reads *into* texts meanings never dreamed of even by the Holy Spirit. These and other similar methods do not lack, perhaps, in definiteness; yet this very fact makes them all the more dangerous. There may be a kind of progress by these methods, but it is a progress away from, not toward the light.

That student makes no *real* progress who is satisfied with having learned what some one else has said concerning the meaning of a verse, or the scope of a passage; who always *follows*, who is always *leaning upon* another. Such a student crams; he does not digest. His work is done for the moment; not for all time. He examines only results; never the processes leading to the results. The fact is, he does not do *bona fide* work. And yet all the world knows that the knowledge which does not come by genuine work does not stay; it may indeed be said never to have come. This explains the multitude of failures under the present Sunday School system, admirable as it is. Many students, strangely enough, suppose that they need only read the "notes" published in any sheet, or perhaps only the "practical lessons" suggested, and they will in time come to know the Bible. Partly because these "notes," are in so many cases the merest *trash*, and partly because even when most excellent they are not properly studied, the Bible-student who feels that the preparation of his Sunday School lesson is all the Bible-study which he need undertake, in too many cases, makes an out-and-out failure.

For the help of those who, perhaps, have no guide or teacher in their Bible-study, for the benefit of those who have been too greatly influenced by false and misleading methods of study, and as an aid towards independent study on the part of those who have been accustomed to lean too heavily on the crutches furnished, in these days, so freely, it is proposed to publish in successive numbers of the OLD TESTAMENT STUDENT a series of "Studies."

These "Studies" will fall under three heads: (1) Book-studies; (2) Topic-studies; (3) Section- or Verse-studies. The space which they may occupy will necessarily be limited. In their presentation three things will be held in view:

1) The acquisition of *real* Bible-knowledge; that is, not what men have said about the matter under consideration, but what the Bible says of it.

2) The cultivation of a historical spirit; that is, of a habit of studying thoughts in the light of the historical occasion which prompted them, in the light of the development of thought which had taken place at the time of their utterance, and in comparison with similar expressions of thought by other writers living before and after.

3) The attainment of a habit of independent investigation; that is, an ability to seek out for oneself, and to determine for oneself, with the use of all legitimate help, the exact force or meaning of a given passage.

These "Studies" will (1) indicate the work to be done, (2) furnish directions as to how it shall be done, (3) suggest particular lines of investigation, and (4) name authorities to be consulted. They will not contain information upon the subject to be considered, being intended only to show how and where this information may best be obtained. They are prepared for those readers of THE STUDENT who may feel the need of doing such work. They will not presuppose on the part of the student a knowledge of the original languages, although those having this knowledge will find abundant opportunity in the "Studies" for its use.

The first "Study" will be a "Book-study," and will treat of the *First Book of Samuel*.

→GENERAL NOTES←

Daniel Webster's Knowledge of the Bible.—While a mere lad he read with such power and expression that the passing teamsters, who stopped to water their horses, used to get "Webster's boy" to come out beneath the shade of the trees and read the Bible to them. Those who heard Mr. Webster, in later life, recite passages from the Hebrew prophets and Psalms, say that he held them spell-bound, while each passage, even the most familiar, came home to them in a new meaning. One gentleman says that he never received such ideas of the majesty of God and the dignity of man as he did one clear night when Mr. Webster, standing in the open air, recited the eighth Psalm.

Webster's mother observed another old fashion of New England in training her son. She encouraged him to memorize such Scripture passages as impressed him. The boy's retentive memory, and his sensitiveness to Bible metaphors and to the rhythm of the English version, stored his mind with Scripture. On one occasion the teacher of the district school offered a jack-knife to the boy who should recite the greatest number of verses from the Bible. When Webster's turn came, he arose and reeled off so many verses that the master was forced to cry, "enough." It was the mother's training and the boy's delight in the idioms and music of King James's version that made him the "Biblical Concordance of the Senate."

But these two factors made him more than a "concordance." The Hebrew prophets inspired him to eloquent utterances. He listened to them, until their vocabulary and idioms, as expressed in King James's translation, became his mother-tongue. Of his lofty utterances it may be said, as Wordsworth said of Milton's poetry, they are "Hebrew in soul." Therefore they project themselves into the future.

The young man who would be a writer that shall be read, or an orator whom people *will* hear, should study the English Bible. Its singular beauty and great power as literature, the thousand sentiments and associations which use has attached to it, have made it a mightier force than any other book.—*Youth's Companion*.

The Messianic Interpretation of Nathan's Prophecy to David.—This prophecy marks an important stage in the Old Testament revelation which prepared the way for the Messiah's coming. The primeval promise to Adam held out the hope of deliverance through "the seed of the woman;" Abraham received the assurance that "in his seed should all the nations of the earth be blessed;" Jacob in his dying blessing assigned the sceptre to Judah. Thus the whole human race, one nation of the race, and one tribe of the nation, were successively designated to be the means of realising the promise of blessing to mankind. And now by this prophetic declaration a further limitation was made, and the family of David was chosen out of the tribe of Judah as the depositary of the promise.

At this epoch of the national history, Israel's hopes centred in the theocratic

kingdom, in the establishment of a government whose head was to be the visible representative of Jehovah. And now by God's message through Nathan this kingdom was for ever promised to the house of David. To it therefore men's hopes were now directed as the destined instrument of salvation.

But this prophecy does not speak of the Messiah as an individual; it does not predict the perfect reign of a sinless king. It contemplates a succession of kings of David's line, who would be liable to fall into sin and would need the discipline of chastisement. The perfect king in whom, as we now know, the line was to culminate, and the prophecy receive its highest fulfilment, is not yet foreshadowed.

It remained for prophet and psalmist, developing this fundamental revelation, to draw the picture of the ideal king who should spring from David's seed, and exercise dominion as the true representative of Jehovah on earth. As each human heir of David's line failed to fulfil the expectation, hope was carried forward and elevated, until He came to Whom is given the throne of His father David, and of Whose kingdom there shall be no end.

The subsequent references to this great promise should be carefully studied.

- (a) David applies it to Solomon. 1 Chr. xxii., 9, 10; xxviii., 2 ff.
 (b) Solomon claims it for himself. 1 Kgs. v., 5; 2 Chr. vi., 7 ff.; 1 Kgs. viii., 17-20.

(c) It is confirmed to Solomon. 1 Kgs. ix., 4, 5.

(d) It is repeatedly affirmed, that in spite of the sin of individual kings, the kingdom shall not be withdrawn from David's house for his sake. 1 Kgs. xi., 31-39; xv., 4, 5; 2 Kgs. viii., 18, 19.

(e) Ps. lxxxix., written no doubt in the dark days when the monarchy was already tottering to its fall, recapitulates this promise, and pleads with God that He should not suffer it to be frustrated. See especially verses 19-37. Ps. cxxxii., 11, 12, and Is. lv., 3, also contain distinct references to it.—*Kirkpatrick in Cambridge Bible for Schools, Second Samuel.*

The Will of Sennacherib.—Is it not a remarkable providence that the will of Sennacherib has been discovered? It is the oldest will in the world, and it has survived in order to corroborate the Bible narrative! For what does it reveal to us, and what light is thrown both by it and the annals of these ancient times upon this eventful story? First of all we gather from the annals that Esarhaddon was not the eldest son, and then the will reveals to us that he was his father's favorite, and was made heir to his wealth to the exclusion of his brothers. Let us read the will:

“I, Sennacherib, King of Multitudes, King of Assyria, have given chains of gold, stores of ivory, a cap of gold, other crowns and chains, besides all my riches, of which there are heaps, crystal, and other precious stones—over four hundred pounds weight—to Esarhaddon, my son, named Assurebil-mucin-pal, according to my wish: the treasures laid up in the temple of Amuk, and Nebo-irik-erba, the harpists of Nebo.”

At the time this will was made Esarhaddon was not the heir-apparent to the throne; but the terms of the document, if they do not actually constitute him successor to the kingdom, afforded strong ground for suspicion that such was his father's intention. What, then, is more probable than that favoritism, such as this, stirred up the envy and passion of the sons who had been disinherited, and led them to wreak a terrible vengeance, in their act of parricide?

And this is further borne out by the memorials which remain to us of Esarhaddon's reign. Many of these have been mutilated, and the alabaster slabs and stones on which they were inscribed have suffered much from fire; but enough remains to echo back distinctly the voices of the sacred historian. From these records we gather that before Esarhaddon could ascend the throne he had to contend for the empire with his two brothers. Their names are given as Adar-malik, and Asshur-Sharossar, plainly answering to the Adrammelech and Sharezer of the Scriptures. He met them in pitched battle upon the field of Hanni-rabbit, where he utterly defeated them, and having been proclaimed king on the spot, by the soldiery, he returned victorious to Nineveh, while they escaped into the land of Armenia, where the reigning king, Erimenas, who, as we are informed, had been at war with Assyria, would be ready to receive them as the rivals and opponents of his foeman.

An inscription of Esarhaddon's, which was found at Kouyunjik, but is unfortunately much mutilated, throws a lurid light upon this story of fraternal passion, and at the same time bears indirect but substantial testimony to the narrative given to us in the Books of Kings and Isaiah. We extract the following passages:

"... I vowed from my heart. My liver was inflamed with rage. I immediately wrote letters saying that I assumed the sovereignty of my father's house, and lifted up my hands to Assur, the Moon, the Sun, Bel, Nebo, Nergal, Ishtar of Nineveh and Ishtar of Arbela, and they accepted my prayer....

"Then, as a bird spreads its wings, so I displayed my standard, as a signal to my allies, and took the road to Nineveh with much toil, by forced marches. Getting before my troops in the hill country, their powerful warriors attacked my advance and discharged their arrows; but the terror of the gods, who are my lords, overwhelmed them, and they retreated before the valor of my army. Ishtar, queen of war and battle, stood by my side, and broke their bows and, in her rage, destroyed their line of battle, proclaiming herself to the enemy as an 'unsparing deity.'.... By her favor I planted my standards where I had intended."

The Book of Chronicles informs us that Esarhaddon conquered Manasseh king of Judah, and took him "among the thorns, and bound him with fetters, and carried him to Babylon" (2 Chron. xxxiii., 11). Let us see what corroboration of this statement is furnished by the archives of Nineveh. In these a list of Esarhaddon's tributaries is recorded at full length, and the second on the list is "The king of Judah." The name of the king is lost, but there can be no doubt that it was Manasseh. All these are represented as having sent presents to Esarhaddon, and they were further directed by him to send materials for the palace which he was building at Nineveh. But the Bible account says that Manasseh was carried captive to Babylon by his conqueror. Why to Babylon? "Surely," exclaimed the critics, "it should have been 'to Nineveh,' which was Esarhaddon's capital." And they concluded that the sacred historian or his transcriber must have made a mistake. But the records of the past have more than verified the Bible version of the story. They inform us that Esarhaddon had been viceroy at Babylon during his father's lifetime; that he built there a splendid palace for his own residence; and that he there spent the best part of his life. "To Babylon," says Mr. Cooper in his *Resurrection of Assyria*, "he carried all his treasures; at Babylon he lived while life was an enjoyment to him, and at Babylon, by an edict dated in his thirty-third year, he resigned his empire into the hands of his favorite son Assur-ban-ibal II."

Devoutly thankful we should be for such accumulated evidences concerning the truth of God's holy Word. They are priceless in themselves, and invaluable as regards their use and influence; but let us never forget that they are only meant to corroborate, and to lead us upwards to those higher evidences, which are the inheritance of him who truly belongs to Christ, and therefore "hath the witness in himself"—

"He who hath felt the Spirit of the Highest
Cannot confound, or doubt Him, or defy;
Yea, with one voice, O world, though thou deniest,
Stand thou on that side—for on this am I."

— *Walsh, in Pulpit Treasury.*

Traditions relating to Jeremiah.—1. That Jeremiah addressed a severe rebuke to the Jews in Egypt is the last undoubted fact which we possess in connection with him (chap. XLIV.; see note on ver. 1), and it has been conjectured that it was in accordance with his own desire that his faithful minister Baruch refrained from inserting in the Book of his prophecies any further particulars of his life or record of his end—so slender at the outset and even inconsistent are the traditional notices.

2. The Christian tradition was that the Jews in Egypt, provoked by his rebukes, stoned him to death. "Jeremias lapidatur" Tert. *adv. Gnost.* c. 8; "Jeremias lapidatus. . . a populo." Hieron. *adv. Jov.* II., 37. See also beginning of § 8 below.

3. The Jewish tradition, perhaps however invented by way of hiding the truth of the charge brought against them by the Christians, was that the prophet had escaped from Egypt to Babylon, and there died.

4. In the (Apocryphal) Book of Ecclesiasticus (chap. XLIX., 7), the date of which is very uncertain, Jeremiah is referred to thus:—"They entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy: and that he might build up also, and plant." See Jer. I., 10.

5. In 2 Macc. II. 1-7 we are told that Jeremiah at the exile "commanded them that were carried away to take of the fire," and that "the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy."

6. Judas Maccabaeus before his conflict with Nicanor sees in a vision (2 Macc. XV., 12-16) "a man with grey hairs, and exceeding glorious, who was of a wonderful and excellent majesty. . . a lover of the brethren. . . Jeremias the prophet of God," who presents him with a sword of gold, by which to prevail.

7. The following is the form which the tradition had assumed in the time of Polyhistor (brought from the East to Rome by Sylla the Dictator). He is quoted by Eusebius (*Praepar. Evang.* IX., 39). In the time of Jehoiakim Jeremiah prophesied. He found the Jews sacrificing to a golden idol, named Baal, and announced the impending disaster. Jehoiakim was for burning him alive, but he said that

they (the Jews) should as captives cook food for the Babylonians and dig canals for the Tigris and Euphrates. The historian adds that Nebuchadnezzar hearing of these prophecies came with Astibar, king of the Medes, and captured Jerusalem, removing to Babylon the treasures of the Temple, "except the Ark and the Tables which were in it; these remained with Jeremiah."

8. In our Lord's time there are traces of a popular belief that Jeremiah's work on earth was not yet done, and this was one of the phases of Messianic hope. See Matt. XVI., 14, and compare John I., 21, where "that" (rather *the*) "prophet" is by some thought to have reference to him.

9. The treatise *De Vitis Prophetarum* attributed to St Epiphanius (died A. D. 402) relates as follows (showing that meanwhile the tradition had grown considerably), "Jeremiah the prophet was of Anathoth, and he was stoned to death by the people at Taphnae in Egypt. And he lies at the site of Pharaoh's house, for the Egyptians honored him, having received benefits from him; for asps and . . . crocodiles were destroying them, and at the prayer of the prophet Jeremiah both the venomous asps were driven from that land, and in like manner the treacherous beasts from the river, and all the faithful to the present day pray at that spot, and taking of the dust cure the bite of asps and put the crocodiles themselves to flight. This prophet gave a sign to the Egyptian priests, saying, that all their idols must be overthrown and all the works of their hands [see note on Jer. XXV., 7] collapse, when there should set foot in Egypt a virgin about to bear a Divine Child [Matt. II., 14]. And so it was." Epiphanius adds that the memory of this prophecy is kept up by a ceremony continued to his own time. He continues:—"This prophet before the capture of the temple seized the Ark of the Law with all its contents, and caused it to be swallowed up in a rock, and said to the priests of the people and to the elders who stood by, *The Lord departed from Sinai into the heavens, and He will come again in sacred might. And this shall be the sign of His coming, when all nations bow down before wood* (the Cross, see Matt. XXIV., 14). And he said to them, *No one of the priests or prophets shall disclose this Ark, save Moses the chosen of God. The Tables that are in it none shall open save Aaron. And in the Resurrection the Ark shall rise first, and shall go forth from the rock and be placed on the Mount Sinai, and all the saints shall be gathered together to it, there awaiting the Lord, and shunning the enemy who desires to destroy them. And with his finger he impressed upon the rock the name of the Lord, and the impression was as though it had been cut with an iron tool, and a cloud overshadowed the rock, and no one knows that spot till the end of the world. And this rock is in the wilderness, where the Ark was first made, between the two mountains where Moses and Aaron lie. And at night a cloud like fire rests upon the spot, after the likeness of those of olden time, inasmuch as the glory of God will never desert His Law.*"—*Stearne in Cambridge Bible for Schools, Jeremiah.*

→BOOK NOTICES.←

WITNESSES FROM THE DUST.*

This volume aims to present, in popular form, the results of the discoveries which have recently been made in ancient countries, bearing upon the Bible. The author has succeeded in making a very attractive book. His style is excellent for the purpose in view. The time has come when these revelations, for such they are, must be put in shape for laymen. Scholars can no longer monopolize them. The illustrations are numerous and well chosen. Upon the whole, we know of no book from which the student can obtain so clear or so satisfactory a knowledge of the real facts in the case as from this book. Mr. Fradenburgh's papers in the Reviews have made him known to the reading public.

BISSELL'S "THE PENTATEUCH."†

The theory of the school of Wellhausen respecting the date and composition of the Hexateuch seems to be meeting with little decided favor among the Old Testament scholars of this country. Several able replies to various aspects of it have already appeared, but no one, in a single work, has attempted this so exhaustively as Dr. Bissell, who has not contented himself in endeavoring to show simply the unsoundness of this theory by a criticism of its presuppositions and salient points, but has undertaken an examination in detail of the laws peculiar to Deuteronomy, repeated and modified in Deuteronomy, and peculiar to the Priest's Code, with the view of ascertaining whether they were post-Mosaic, or exhibited different periods of origin widely separate from each other. Dr. Bissell finds they do not, and his arguments are able and convincing as against the position of Wellhausen. We have read Wellhausen's *History of Israel*, recently translated, in connection with this work, and have been struck again and again with the force and strength of Dr. Bissell's criticism. The whole fabric of the special theory of Wellhausen is honeycombed and left ready to fall through his investigations. If one, then, would understand the weak points of this theory, we know of no better work than this, and it should be in the hands of every one who reads Wellhausen's history. Some of the chapters will be found hard reading, and require close study from the intricacy of the matter discussed, but others will be agreeable to every Old Testament student. Dr. Bissell writes also at times with a real glow and fervor which every one must enjoy. The Bible is a book full of divine life to him.

* **WITNESSES FROM THE DUST**; or the Bible illustrated from the Monuments. By Rev. J. N. Fradenburgh, A. M., Ph. D. Cincinnati: *Cranston & Stowe*, 1886. 8vo, cloth, illustrated. Pp. 467. Price, \$1.60.

† **THE PENTATEUCH: Its Origin and Structure. An Examination of Recent Theories.** By Edwin Cone Bissell, D. D., Professor in the Hartford Theological Seminary. New York: Charles Scribner's Sons, 1885. Crown 8vo. Pp. 484. Price, \$3.00.

The value of this work is increased also by copious indexes and a very full list of the literature of the Pentateuch and the related criticism of the Old Testament. We shall hope to publish an article in further review of this work at an early date.

CURRENT DISCUSSIONS IN THEOLOGY, VOL. III.*

The third volume of this annual review possesses all the good points of former volumes. The best word to characterize it is the word "fresh." One might suppose that the necessarily brief treatment of book after book would become monotonous and wearisome. It is quite otherwise. For the man who would be well-informed in the several departments of theological study, the purchase of this book will be a most economical investment.

Our interest, naturally, is greatest in that part of the work which relates to the Old Testament. In this Professor Curtiss aims to present material which bears upon the question of the Revision. To this end he considers (1) Textual Studies; (2) Lexicographical and Grammatical Studies; (3) Exegetical Studies, including notices of commentaries on the entire Old Testament, and commentaries on single books of the Old Testament; (4) Introductory and Historical Studies; (5) Miscellaneous Studies, under which notice is taken of subsidiary helps for the study of the Old Testament, Old Testament and Periodical Literature, and Encyclopædias. Then follows a criticism of the Revision.

The attitude of Professor Curtiss toward the much discussed question of Old Testament textual criticism may be gathered from the following paragraph:—

"While we should not blindly adhere to the Massoretic text as though it had an exclusive claim to inspiration, yet we have reason to believe that it represents the ancient text in its purest form, since it is in the language in which the sacred oracles were first given, and has been preserved by the Palestinian Jews, who would be most likely to be careful in the transmission of their Scriptures. There are, doubtless, cases where the unanimous testimony of the versions counter to the Massoretic text should be accepted, but not all, for the agreement may not represent an original condition of the text. Certainly the greatest care should be exercised in making such changes, and we should remember that while scientific accuracy should be employed in endeavoring to restore the original text, the result is not likely to produce any essential change in the articles of our faith, or in our belief, except that God has not attempted to give us the exact letter of his Word."

Driver's doctrine of the Hebrew Tenses, that the Perfect and Imperfect in Hebrew are not used in themselves to indicate tense, but rather the character of an action, as complete or incomplete in the past, present or future, is accepted. Emphasis is justly placed upon the great value of the *Cambridge Bible for Schools and Colleges*. No better commentaries for students have been written.

"This interest" it is said, "in the language and literature of the Old Testament, and those which are cognate with it, is two-fold:

1. It is on the one hand scientific. Its object is not religious, but philological and historical. It seeks to know who the Hebrews were, what were their

* CURRENT DISCUSSIONS IN THEOLOGY. By the Professors of Chicago Theological Seminary. Vol. III. Chicago: F. H. Revell, 1885. 12mo, cloth. Pp. 359. Price, \$1.50.

language and history, and what were the other nations with which they came in contact; not for the sake of the Hebrews themselves, but for the sake of ancient history in general and of Semitic history in particular.

2. It is on the other hand of a religious and apologetic character. The foundations of the Christian religion are considered at stake in the attacks made on the historical character of the Old Testament; hence the effort to verify its statements by excavations of ruined cities, and geographical researches. This is especially the case in England, and science is under perpetual obligations to religion for the valuable and exhaustive investigations, which were doubtless stimulated by the attacks of critics on the Sacred Records."

It is thought, in reference to the Revision, that the critical scholarship is found mostly in the marginal readings; that in the alterations made, very great conservatism has been manifested; that it shows to the ordinary reader "that the Bible is not a dead level from Genesis to Revelation;" or, in other words, that "it is not a legitimate use of the Old Testament to seek in it proof-texts for all the doctrines that are found in the New Testament."

Professor Curtiss is a man of ripe scholarship, sound judgment and careful statement. His opinions are worthy of careful consideration.

THE BOOK OF DANIEL.*

The idea of this book is deserving of great praise. Part I., under the heading "The First Volume of Prophecy" takes up twenty-four direct Messianic prophecies, viz., five (Gen. III., 15; XII., 3; XLIX., 10; Num. XXIV., 17; Deut. XVIII., 15-18) in the Pentateuch; three (Job XIX., 25-27; 2 Sam. VII., 12-16; XXIII., 1-7) in the historical books; nine (Psalm II.; XXII.; XL.; XLV.; LXVIII.; LXXII.; LXXX., 15-17; CII., 12-16; CX.) in the Psalms; and seven (Mic. V., 2; Isa. IV., 2; VII., 14; IX., 6; XXVIII., 6; XL-LXVI.; Jer. XXIII., 5, 6.) in the Prophets. Part II., "The Second Volume of Prophecy," gives us an Introduction to the Book of Daniel, together with a translation of it and a commentary. The author's name is a sufficient guarantee for the character of the work done. Painstaking and clear, the book is in many respects a model for this kind of work.

The material discussed is just that material, about which, to-day, there is the greatest difference of opinion. What passages are Messianic, in what sense they are Messianic, and the exact force they are to be given, are questions which occasion the thoughtful and critical exegete great trouble.

In the first part of the volume, in which are taken up the several Messianic passages, there are some passages considered which, in such a treatment, might fairly, we think, have been omitted, while others have been omitted which certainly had good reason to be included. Among the former class, might be mentioned Ps. XL., LXVIII., and CII. Among the latter class, Gen. V., 29; IX., 27; which are barely mentioned in passing; 1 Sam. II., 27-36; Isa., XI., 1-10, and several passages among the prophets. Dr. Murphy seems also not to have given that prominence to the historical connection in each case which it would seem to deserve; and, while emphasizing in his preface the progressive character of Mes-

* THE BOOK OF DANIEL; OR, THE SECOND VOLUME OF PROPHECY, translated and expounded, with a preliminary sketch of antecedent prophecy. By James G. Murphy, LL. D. and D. D., T. C. D., Professor of Hebrew. Andover: Warren F. Draper, 1885. 12mo, pp. 206. Price, \$1.50.

sianic prophecy, he leaves comparatively little room for its growth and development, by interpreting too definitely and fully the earlier prophecies. It is, however, better to err in this direction than in the opposite one.

It is no easy task to handle the Book of Daniel in 135 12mo pages. Considering the space occupied, our author is to be congratulated upon the satisfactory manner in which he has performed this task. He does not enter very fully into the discussion of general questions, but this he could not do. The volume throughout is a valuable contribution to the study of prophecy.

BRICKS FROM BABEL.*

This little book is from the versatile pen of a woman whose other books have been welcomed into many homes as incentives to the formation of good habits and right ideas. It is a forgone conclusion, therefore, that the book immediately before us will have for its object some earnest moral purpose. Such is precisely the case. The aim is to show that both history and philology, especially as these are illustrated in the late discoveries of original investigators, go towards establishing the authenticity of the ethnological record contained in the tenth and eleventh chapters of Genesis. As is evident from the numerous references to authorities, much reading has been done to establish this thesis. But in nearly all instances the authorities referred to are those who have written in English, archæology thus being popularized. Heretofore it has been scholars only who have interested themselves in bricks from the walls of the world-wide Babel whose beginning was the tower erected on the plains of Shinar. Now these same bricks are to speak the wonderful works of God in our own tongue wherein we were born. Hence whatever defects the book before us may have, it certainly deserves commendation for its attempt at bringing out of its seclusion a subject which ought to receive general acquaintance.

The following will hint at what is contained in the twelve chapters, to which chapters is added a brief appendix on the Hittites, the Celts, the Iberians and the Polynesians. "The Race in its Cradle" is the heading of the first chapter. We are here taken back to the near descendants of Noah, to whom God imparted the "impulse of migration," when he unexpectedly went among them and checked their ambitious building enterprise. The second chapter illustrates "the Flight." Primitive language and religion are brought under some consideration, as also the general directions taken by the first migrations. The remaining chapters dwell more specifically upon the settlements made during the pilgrimages of the various races. We have "the Chaldaic Kingdom;" "the Monumental Land," that is, Egypt; "the Ethiopian Races;" "India;" "the Children of Gomer," the Germans and Celts; "the Ionian Land;" "the Polar Races;" "Mongols and Malays;" "the Children of the New World;" "Reign of the Three Brothers"—their leading qualities and the chief results which these qualities have wrought out in history.

The book bears the marks of rapid composition. Its literary style is marred

* BRICKS FROM BABEL: A brief view of the Myths, Traditions and Religious Belief of Races, with concise studies in Ethnology. By Julia McNair Wright. New York: John B. Alden, 1886. Pp. 181. Price 60 cents.

by a certain grandiloquence which detracts from the perspicuity necessary to the right treatment of archæological topics. Here and there are evidences of careless proof-reading and typography. But still it is a good book for the general reader, and for those who hereafter would lay the foundation of a knowledge of what investigators have been doing towards a revelation of the hidden things of the past. Scholars will welcome it only as a promise of a popular taste for the fruits of their labors,—at least they ought to welcome it for this reason.

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❖THE❖OLD❖TESTAMENT❖STUDENT.❖

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THE study of the Bible should be an important element in the curriculum of the theological seminary. It is perhaps not too much to say that it should be *the* study in such institutions. But what are the facts in the case? Is there given to Bible-study, in the proper sense of that term, a sufficient amount of time in which to accomplish the work which ought to be done? Is the time that is given to it employed in a manner likely to produce the best results? Is there in our schools of the prophets an interest in the Bible, an enthusiasm for its study, an eagerness to know its contents? Do the students who take the theological course of study go forth to their fields of labor well stocked with real Bible-knowledge, and well skilled in the best methods of handling it? There can be no doubt as to what answer these questions ought to have; but is there reason to suppose that, as applied to a majority of the theological seminaries in this country, they will receive such answer?

IN SOME institutions of sacred learning (the statement is made guardedly) Bible-study is a farce; in too many it is sadly neglected. In very few, does the work performed at all correspond to the vital relation which, it is generally believed, a true conception of the Bible events and precepts sustains to the efficient accomplishment of the minister's work. This is felt to some extent by instructors in these institutions; to some extent also by the men who study in them; but much more keenly, by those who have passed through the course of study, and, having reached their fields of labor, find themselves but poorly equipped for their work. The ignorance of the Bible which characterizes the average seminary graduate is amazing. Nor does *he* realize it until he stands in the very midst of the conflict for which a proper knowledge of the Book would have armed him.

IS IT not a *mistake*, even in those seminaries whose students have had the best preliminary training, to do no work in the English Bible? We need have little fear that our ministers shall ever have too intimate an acquaintance with the original languages of Scripture. Too much cannot be said or done to encourage and to require such study. Yet we must not create the impression that the English Bible is no longer worthy of their study. There are kinds of work which can be done *only* upon the basis of the original languages. But there are other kinds of Bible-study which can be done fully as well, and in some respects better, with *only* the English translation. It is possible to lead a student to feel that nothing of value can be gained from the Bible except directly from the original tongues. But the student who possesses himself of this idea and then fails to obtain any satisfactory knowledge of the original languages, is not only without that knowledge which would enable him to get along independently of study in the English Bible, but also without that respect for the English Bible which he needs to make work in it attractive. Not a whit less work should be done in the effort to master the original languages; but all the while this is being done, and even after fair attainments in this line have been made, let the student study the English Bible, not merely for devotional purposes,—this he must do at any rate,—but in the classroom; let it be used as a text-book and let it become to him a living thing. Were our students given more instruction *in* the Bible, and perhaps less *about* it, the results would be far more satisfactory. Language-drill, by which even at best in large classes perhaps only one-half are really profited, is a poor substitute for Bible-study. This instruction is invaluable, if thorough, but let not those who give it, or those who receive it, think for a moment that it is all that is needed.

IS NOT a *mistake* made in many seminaries in the employment of the time allotted to Bible-study? In our remarks we have special reference to the Old Testament. Let us take three cases: (1) In one seminary, the students, during the first fifteen weeks of a thirty-week year, are driven rapidly over the principles of the language. If the class is large, probably one-half (certainly no greater portion) do fairly the work assigned. After this preliminary drill, the class proceeds at once to exegesis (so-called). During the remaining fifteen weeks of the first year, and the scattered hours of the other years, those of the class who chance to be present listen to the exegesis dictated by the professor. This, for the most part, is the discussion of nice distinctions which the class is in no sense prepared to appreciate. The good professor often chooses those most difficult portions which neither he

nor any who have lived before him have had the ability to elucidate. The student does not learn any thing, nor how to do any thing. It is distasteful to him. Already, at the end of the second year, he has forgotten in large measure the small amount of information gained concerning the language. At the end of the third year, he sells his Hebrew books, for they are of no further service to him. This describes the cases of hundreds of men, from many different theological seminaries. There *must* be a mistake in this method.

(2) A second case is similar to the first ; but it differs in this respect, that the fifteen weeks given in the first instance to linguistic instruction, hurried it is true, yet upon the whole thorough, is, in this case, given to a work which is *called* teaching and study, but in which there is not the faintest trace of honest labor. It is when such work is done, that we say Bible-study is a *farce*. This is an extreme case, but nevertheless a true one. In institutions where such so-called work is done, there are well-established traditions that men have passed good written examinations in Hebrew exegesis, who could not write, except to copy, a single Hebrew word.

(3) A third case is better; here the instructor, believing that the basis for all true exegetical work lies in a knowledge of the original, and feeling that the student who has this knowledge can for himself do that which is more strictly called Bible-study, occupies all or nearly all of the student's time in purely linguistic work. Whatever else is done, the class learns the grammar, the syntax, a vocabulary, the most important synonyms. They read now very critically; now quite rapidly; now again, extemporaneously. Careful attention is given to the translating of English into Hebrew, to the philosophy of the structure of the language, to the nicer points of syntax, to the derivation of words, to the renderings of the various ancient versions, to textual criticism. Can any objection be made to such work? Should any part of this be neglected? Surely not. Yet is it practical Bible-study? The professor delivers a few lectures on Hebrew poetry, on the age of manuscripts, on the value of the versions in interpretation, and in textual work. And with *only* this knowledge, so far as the Old Testament is concerned, the student goes forth to the great work of saving souls and building up believers in Christ.

There is here and there a teacher who is able to do thorough linguistic work, and yet find time to teach his students something of the Bible. But, if the testimony of those who have been students is to be received, if the feeling of many who are now students is to be trusted, there is, in too many cases, a *mistake* made in the employment of the time, meager as it is, which is allotted to the Bible-department.

Is it not a *mistake* to fail, for whatever reason, to give definite and detailed instruction in those important departments of Bible-study which take up the very Bible itself? The study of Bible History is not a study *concerning* the Bible, but *of* the Bible. The Bible is full of history. The study of this history is, in the strictest sense, Bible-study. Yet, in many institutions this work is entirely omitted, it being thought wiser to occupy the time of the student in a careful and exhaustive study of all the schisms and heresies of the early church. The Old Testament is made up largely of *prophecy*; the New Testament is, indeed, largely the fulfillment of this prophecy. Yet not one student in twenty leaves the seminary with even a respectable knowledge of the facts of prophecy or the principles which regulate these facts; while in the mind of the ordinary minister, there is a dimness and a haziness about this subject which renders it, in their estimation, a far-away thing, and unapproachable. The same, in substance, may be said of other departments. How many students have considered those questions which a Bible-interpreter must ask and must answer concerning the age, authorship, general purpose and particular teachings of even a few of the more important books of the Bible? If the Bible *is* the minister's hand-book, why is he not taught to handle it?

IT WILL be said that these statements are overdrawn; that this presentation is an exaggerated one; that, although as much as may be desired is not accomplished, the failure is due to the very nature of the case, and not to any thing that can be remedied. We cannot, however, accept this. *Facts* cannot be disputed. It is not a question, What do our seminaries claim to do? but rather, What are they doing? With what Bible-equipment do our young men enter upon their work? Even those seminaries to which these words do not apply (and it is a matter for congratulation that there are such) can do more than has been done in the past. There need be no fear either that too much attention will be paid to the Bible, or that work in this line will crowd out other necessary theological work. The other departments are, it is conceded, based upon the Bible-departments. It is scarcely possible that too deep or too broad a foundation can be laid.

In a following number of THE STUDENT other features of this question will be considered.

THE CHRISTIANITY OF THE OLD TESTAMENT.

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Historically and doctrinally the Old Testament is the foundation of the New. To attempt to understand the gospels and the epistles without Moses and the prophets is like trying to erect a house without first having laid a foundation. This great truth is clearly recognized by Christ, and with him by the whole New Testament revelation, both directly and, by implication. His coming is declared to have taken place "in the fulness of time," that is, when the gradual unfolding of God's plan for the redemption of mankind, of which development the Old Testament is the history and record, had reached such a stage that the central character in this kingdom of God on earth could appear in the flesh and find all things ready for him and his Gospel. It is this idea of the kingdom of God on earth, and its unfolding in time, that forms the connecting link between the two Testaments and gives them their pivot and unity. They are both the records of one development, but describe this development in two phases. They accordingly belong together, and neither can be understood without the other. In full harmony with these leading principles of the old and new revelations are the attitude and words of Christ. "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill" (Matt. v., 17). Consciously and with emphasis Christ places himself and his Gospel in a living connection with the earlier revelation: the kingdom which heretofore had been only promises and a shadow, is now fact and reality. His revelation is not only not antagonistic to that which had preceded, but rather, by complementing and supplementing it, fulfills it in the highest sense. While Christ's preaching contains much that is new, its newness is not one of kind, but of degree.

Such being the inner relation and connection between the two Testaments, according to the Christ and the New Testament, who are the best exegetes of, and the best commentary on the Old Testament, it is no more than a natural conclusion that the same great principles of salvation which are the characteristic marks of the religion of the New Testament should also be found to prevail in the Old, and that the Christian Gospel should be found to be *realiter* the controlling factor in Old Testament religious life, however darkly and inadequately it might be expressed *formaliter*. And in fact an examination of the Old Testament religion, as this is laid open to us in the positive teachings and the actual religious life of the best representatives of genuine theocratic life, reveals the fact that the great truths of sin, repentance and acceptance of God's grace through faith, which are the leading truths of Christ's Gospel, were also the central and fundamental ideas of Israel's religion. The object of God's special covenant with Abraham, and later with Abraham's family and nation, and the selection of the peculiar means of a theocratico-political government, separating his people from all the surrounding nations, was to implant in Israel, and to develop in the religious life of this people, the great truths of salvation that are common to both dispensations. His education of this one peculiar people, in his own way and manner, was to make

through them the great gospel truths the lessons of history. The law was by no means the principle of the Old Testament covenant, nor did it directly or indirectly teach the doctrine of legal righteousness. Christ himself says (Matt. XXIII., 23) that the weightier matters of the law were "judgment, mercy and faith." And St. Paul (Gal. III., 24) says that the law was intended to be "a schoolmaster unto Christ." The law was then not to be, as later Rabbinical Judaism understood, or rather misunderstood it to be, a *corpus* of behests, the obedience to which entitled the person to the claim of righteousness and satisfaction for all transgression. The law had a deeper purpose: it was not an end in itself, but only the means to an end. Its aim was, by showing to the children of the covenant what the sum of duties were which God, by virtue of their sinful condition and of the special covenant relation, could and did claim from them, to lead them to a recognition of their actual state and relation towards God. It was intended to convict men of sin. Its purpose was in the old covenant the same as in the new; the great difference, however, being this, that in the old, on account of the theocratical government in Israel, in which the whole life of the Israelite was under the direct guidance of Jehovah, there was added to the moral law, which holds good for all times and for all men, a large number of laws teaching the theocratic life of the people. For them these ceremonial laws were of equal importance with the moral; but in the new dispensation they have fallen away with the outward theocracy which they necessarily accompanied. The distinction between moral and ceremonial law is, then, not one formally stated in Sacred Scripture, but one made by the course of development in the kingdom of God on earth. But the object of the law, in Israel's religious life, had as its first aim the conviction of sin, and as its further object, the directing of the repentant sinner to the mercy-seat.

For this, too, was evidently within the scope of the law. The Giver of the law manifestly never supposed that those living under it could ever comply with its commands, but that they would become unfaithful to their covenant relation, and would forfeit the blessings of this relation. The law, therefore, brought with it the sacrificial system of atonement and pardon; and thereby visibly represented to the eye of repentant faith the willingness of Jehovah to receive back into favor those who returned with contrite heart for their former disobedience. The system of the law, in its complex character, thus brought to life in the hearts of the faithful Israelites the fundamental truths of sin, repentance, and pardon through God's grace, and directed them on the paths of faith.

Hand in hand with this goes prophecy. The prophets, not only the literary prophets of later date, but also the earlier prophets who spoke only and did not write, beginning with Moses himself, were the special ambassadors of God sent to direct and guide Israel in the growth of her national and religious life; and in the performance of this duty, it was their work to inculcate the great principles of this faith under the various vicissitudes of the wonderful history of this people. Yet their preaching at all times is a call to repentance to those who had departed from the landmarks set up by their covenant relation, and a promise that a return in contrition would find Jehovah full of grace and mercy. It was also within the sphere of prophecy to proclaim, with constantly growing clearness, the advent of the Messiah as the objective basis of this free grace of God. In the famous fifty-third chapter of Isaiah this Messianic Gospel reaches such a height that the reader

would suppose that the prophet had stood on Mount Calvary, and not that he had lived seven hundred years before that time.

The lives of representative men under the Old Covenant show the power of these great principles of Israel's faith. Their grandest expression we find in the Psalms: these are the finest exposition in word and spirit of the central truths that filled the heart of the faithful. And here it is that we hear the Gospel of sin, repentance, faith, and grace, uttered in such clear tones that none can mistake their meaning. These sacred songs show, as indeed the whole Old Testament does, that there was a Christianity before Christ, and that there were Christians before the day of Pentecost. There is indeed a difference between the two Testaments, but it is one of degree rather than of kind. They both describe the gradual unfolding in history and in the hearts of men of the great truths of salvation: the one describing this growth in its preparatory stage, and in a manner suitable to this stage; the other pictures it in its fullness and splendor after the Word had become flesh.

THE REVISED PSALTER.

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III.

Psalm LVIII., 1.—Instead of "Do ye indeed speak righteousness, O congregation?" the Revisers give us "Do ye indeed in silence speak righteousness?" Judges seem to be addressed. The word 'ēlēm, which is in dispute, means, with its present Massoretic pointing, "dumbness" or "silence," and is employed as an adverbial accusative. The AV., on the other hand, following Kimḥi, and some other late scholars, derived the word from another root, 'ālām *to bind*, and gave it here the meaning of "congregation." It is otherwise unheard of in this sense, and it finds no support in the context. Another pointing, preferred, as the margin shows, by some, would make the word a plural of 'ēl, defectively written and meaning "gods," that is "judges." Cf. Exod. XXI., 6; XXII., 7, 8; Ps. LXXXII.¹ Verses 8, 9, 10: There has been a general reconstruction at this point, and greatly to the advantage of clearness and pertinency in the thought. The old version reads in the last member of verse 9, for example, "He shall take them away [that is, the wicked] as with a whirlwind, both living and in his wrath." But the point of view of the writer is totally misapprehended. He is simply using the figure with which he began. One is supposed to be cooking his food in the open field. He has collected together a quantity of thorn-bushes, some dry, others green. Suddenly, before the fire is fairly started, a whirlwind arises and sweeps away the whole, fire and fuel alike. So he says, "Before your pots can feel the thorns, He shall take them away with a whirlwind, the green and the burning alike" (RV.).

¹ It seems hardly reasonable to suppose that a psalm would start off with such a subtle sarcasm in the first line as the Revisers would have us believe. The context, moreover, requires a more definite indication of the class of persons addressed. Hence it appears advisable, in this case, with Ewald, Delitzsch and others, to reject the Massoretic pointing, and adopt the one last considered.

Ps. LX., 7.—AV., "Judah is my lawgiver" (RV., "my scepter"). The thought is apparently based on Gen. XLIX., 10, and Num. XXI., 18, and not on Deut. XXXIII., 21 (cf. Isa., XXXIII., 22) where the rendering "lawgiver" is required. And in the former passages the parallelism demands the rendering "scepter," or "ruler's staff." The same is true of Ps. CVIII., 8. Verse 9: By paying due regard to the tenses found in the original, the question which the Psalmist asks finds its answer in a second question: "Who will bring me into the strong city? Who hath led (AV., "will lead") unto Edom?" The meaning seems to be that He who had led them as far as Edom would crown with success the still greater enterprise now before them.

Ps. LXII., 3.—The figure of the bowing wall is one of the most striking to be found in the Old Testament. It is important to know to whom it applies. The AV. fell into the natural mistake of applying it to the wicked persecutors, but with great damage to the construction and the real thought: "How long will ye imagine mischief against a man? ye shall be slain, all of you: as a bowing wall *shall ye be, and as a tottering fence.*" The tangle, after so long a time, has been straightened out as follows:

"How long will ye set upon a man,
That ye may slay *him*, all of you,
Like a bowing wall, like a tottering fence?"

They are all rushing together against a poor man who is nearly falling, that they may throw him down completely and beyond recovery. Verse 9: The Revisers of 1611 seem not to have taken account of the fact that, in Hebrew, an infinitive may be used for the finite verb in the future. Hence, they render awkwardly, "To be laid in the balance, they *are* altogether *lighter* than vanity." More properly it would be, "In the balances they will go up; They are together lighter than vanity" (RV.).

Ps. LXIII., 2, 3.—The inspired poet is made to say that his soul thirsteth for God, to see his power and glory as he had seen them in the sanctuary (AV.). The desire is a worthy one, and one that might be expected from a devoted Israelite temporarily shut out from accustomed religious privileges. But what he really says is, "My soul thirsteth for thee. . . . So have I looked upon thee in the sanctuary, To see thy power and thy glory" (RV.). In other words, excluded from the house of God, he felt that he was not shut out from communion with Him, or from the happy experiences with which he had there been favored.²

Ps. LXIV., 8.—It is not easy to see what could lead a company of scholars at any time to resort to so strange a rendering as "So they shall make their own tongue to fall upon themselves." It was probably less due to reflection and study, than to the example of Kimhi, and others. The proper sense of the passage is that, through the divine providence, the wicked should "be made to stumble, their own tongue being against them." That is, out of their own mouths they would be condemned.

Ps. LXVIII.—The changes in this psalm are both numerous and important. Verse 4 is transformed almost completely: "Cast up a highway for him that rideth through the deserts; His name is Jah" (AV., "Extol him that rideth upon the heavens by his name Jah"). The meaning of the verb here is sufficiently estab-

² V. 10: The margin, where "jackals" is suggested in place of "foxes," seems preferable here, whatever may be thought of some other passages.

lished by such passages as Isa. LVII., 14; LXII., 10; Jer. L., 26; that of the noun, by Deut. XXXIV., 1, 8; Josh. IV., 13; 2 Sam. XV., 28 margin. Verse 6: "He bringeth out those which are bound with chains" (AV.) becomes "He bringeth out the prisoners into prosperity." Verse 8: "Sinai itself" (AV.) is less correct and less expressive than "yon Sinai" (RV.), literally "this Sinai." Verse 11: "Great *was* the company of those that published it" (AV.), more precisely rendered, is "The women that publish the tidings are a great host." The new turn given to the thought, however, has only a general bearing on the question of woman's mission in the church. It is simply implied that she will enjoy such a participation in Israel's future victories as had been enjoyed by a Miriam and a Deborah in the past. Verse 13: Rabbinical precedent here again led the fathers seriously astray. "Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver and her feathers with yellow gold" (AV.). "Will ye lie among the sheepfolds, *As* the wings of a dove covered with silver, And her pinions with yellow gold?" (RV.). On the meaning of the word rendered by the Revisers "sheepfold," see Gen. XLIX., 14. In the old version the passage is in the form of a promise; in the new, in the form of a question and a challenge. Would they be content with their ordinary pastoral occupations when Jehovah was summoning them to the pursuit of their vanquished foes? The next verse is in a similar strain, and seems to have been equally misunderstood: "When the Almighty scattered kings in it, it was *white* as snow in Salmon" (AV.). "Zalmon," as it should be spelled, is a hill in the neighborhood of Shechem. There is no reason to suppose its snows to be any whiter than those of any other mountain. But it was thickly wooded; and when the snow fell, it lay in great white patches, which appeared all the whiter because of the contrasted background of dark evergreen here and there showing itself. In such a scene the poet saw an image of Israel's foes, scattered about in their shining armor on the dark plain. "When the Almighty scattered kings therein, *It was as when* it snoweth in Zalmon" (RV.). Verse 16: An entirely new direction has been given to the thought, and a glance suffices to show its appropriateness. The old version reads, "Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in." Zion is meant. The hills around it, some of them much more imposing, are represented as leaping because God has chosen it for his habitation. Leaping is generally a sign of joy. But the context would lead us to expect something quite different from expressions of joy. And the verb rendered "leap," found only here in Hebrew, if the analogy of an allied root in Arabic be followed, would give the meaning "watch jealously," "look askance." Most of the old versions have led the way in adopting this sense for it. Hence the Revision: "Why look ye askance, ye high mountains, At the mountain which God hath desired for his abode?" Verse 18: "Thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also" (AV.). This translation appears to have been colored by the interpretation which Paul puts upon the passage, and the use he makes of it in Eph. IV., 8. The Revisers have properly sought to bring out the sense of the original Hebrew: "Thou hast ascended on high, thou hast led *thy* captivity captive; thou hast received gifts among men, Yea, *among* the rebellious also." The greatness of Jehovah's victory is seen by the train of captives following him, and by the number of his tributaries, some of whom had before been rebellious.³ Verse 19: We might regret the loss of

³ The expression "led captivity captive" is ambiguous, and the ambiguity is not removed by inserting *thy* before "captivity." The meaning simply is that a band of captives was led away.

so inspiring and comforting a text as "Blessed *be* the Lord *who* daily loadeth us *with benefits*" (AV.), if the numerous words in italics did not lead us to distrust the rendering, and did we not get, in return, a still more delightful text without a single italicized word in it: "Blessed be the Lord, who daily beareth our burden, Even the God who is our salvation" (RV.). Verse 26: "Bless ye God. . . . from the fountain of Israel" (AV.) has become "Bless ye God. . . . *ye that are* of the fountain of Israel." In the former case, Zion seems to be regarded as the "fountain of Israel." But the next verse shows that the patriarch Jacob is meant (cf. Isa. XLVIII, 1; LI, 1 seq.), since it is his sons who are summoned to praise. Verse 30: "Rebuke the company of spearmen. . . . *till every one* submit himself with pieces of silver" (AV.). So far-fetched a rendering for *hăyyăth qānēh* as "company of spearmen" would hardly have suggested itself to a practical mind of the present generation. It is due to the refinements of an Aben Ezra and a Kimhi. It means "wild beast of the reed," and is a symbol of Egypt. The second clause is more difficult; but the Revisers appear to be in harmony with the grammar and lexicon in referring the word rendered "submit himself" (RV., "trampling") to God, and so giving to the whole the sense: "Rebuke the wild beast of the reeds. . . . trampling under foot the pieces of silver." They bring bars of silver, but with unsubmitive hearts. Hence, God tramples on their worthless gifts.⁴ Verse 31: "Ethiopia shall soon stretch out her hands unto God" (AV.) is a rendering liable to serious misconstruction. It is nothing that is to occur. It is already in process, at the time indicated by the Psalmist, and he says, "Ethiopia shall haste to stretch out her hands unto God" (RV.), or still more literally, "Cush shall run, his hands towards (or, unto) God."

Ps. LXX., 3: "Let them be turned back for a reward of their shame" (AV.). Shame is used in the sense of shamelessness, and its usual meaning is not given to the accompanying preposition, which, literally translated, would be "on the heels of." Assigning their normal value, consequently, to the original Hebrew words, the Revisers get, "Let them be turned back by reason of their shame," which is a very different sentiment.

Ps. LXXI., 16.—According to the AV., it should read, "I will go in the strength of the Lord God;" according to the RV., "I will come with the mighty acts of the Lord God." If the ordinary meaning of the words employed, and the force of the context, are to be considered, the latter is much to be preferred.

Ps. LXXII., 8: "And from the River unto the ends of the earth" (RV.). The change consists simply in beginning the word river with a capital, and so showing a proper deference to the original promise in Exod. XXIII., 31, and to the Euphrates itself, which is often spoken of in the Old Testament as "the River." Verse 15: At least two-thirds of the Revisers have expressed an opinion in favor of an alteration from "he shall live" to "they shall live." That is, they make the subject of the clause the persons spoken of just before, and not the king, their deliverer. It is grammatically the easier construction; while to speak of the king as living would be without analogy, and, in the connection, without special pertinence.⁵ Verse 16: "There shall be abundance (AV., an handful) of corn in the earth in

⁴ The word *rippes* is found only here and in Prov. vi., 3. It looks somewhat inconsistent for the Revisers to admit to the text, in the latter passage, that meaning of it which they here relegate to the margin.

⁵ A still better rendering would seem to be: "Let Him live! and let there be given to Him of the gold of Sheba." The first exclamation would thus be equivalent to *Vive le Roi!*

the top of the mountains" (RV.). The mountain tops are not necessarily unproductive, but in the East are often highly cultivated. Misled by the contrary supposition, and governed too little by the context, the earlier interpreters gave a forced meaning to the Hebrew word involved. Although nowhere else found in this form, the root is allied to *pāsāh*, meaning "to spread" (cf. Lev. XIII., 7) from which the meaning of abundance is derived.

We have thus examined the more important changes introduced by the Revisers in the first two books of the Psalter. The impression they as a whole make upon us is extremely favorable. One thing is plain; there has been great conservatism, possibly too much. But it is better so, than that needless changes should be introduced. The conservative spirit every-where manifest will serve at least to awaken confidence among the many who have dreaded to have the old version touched, lest it should lose its sacredness and its charm entirely. Dr. Guthrie wrote, nearly fifteen years ago:⁶

"The expression, 'revision of the Bible,' has, to the ear of a devout but ignorant man, an alarming sound, just because he does not understand that what is proposed is a revision, not of God's Word, but of man's work in connection with God's Word. This whole movement, instead of being dreaded and deplored, should, in our humble judgment, be hailed as a healthy and hopeful sign of the times in which we live,—an indication that the English-speaking people firmly believe the divine inspiration of the written Word, and desire to possess what may in the strictest sense be called the Bible, the whole Bible, and nothing but the Bible."

It was a decidedly ill-tempered and unreasonable objection which was offered by Romanists to the English version of the Bible of 1611, when they said:⁷

"Was their translation good before? Why did they now mend it? Was it not good? Why was it obtruded upon the people?"

The sufficient answer to such a criticism was that there are degrees even in goodness. Of the revisions made before that of 1611, those employed on the last acknowledged (in their preface) that all had been "sound for substance;" but that even "gold shines more brightly when rubbed." "We never thought," say they, "that we should need to make a new translation, nor yet to make a bad one a good one. . . . but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against." The Revisers of our own day have but carried onward to a higher stage the revision of 1611. That one was "sound for substance." But its gold shines the more brightly for the faithful rubbing it has received. Good as it was and has proved itself to be, it has been made better by the conscientious and protracted efforts of Christian scholars that have been anew expended upon it. It doubtless still falls considerably short of containing nothing "justly to be excepted against." But it certainly approaches much nearer that standard than any version that has preceded it, and should be accepted with profound gratitude by the Christian public of England and America.

⁶ *Sunday Magazine*, Jan., 1851.

⁷ Johnson, *An Historical Account of the Several English Translations*, etc., (London, 1750) p. 97.

INCARNATIONS IN HISTORICAL RELIGIONS.

BY JUSTIN A. SMITH, D. D.,

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In a review of "Ecce Homo," at the time that book was first published, in 1868, Mr. Gladstone, speaking of the Christian incarnation, and justifying its consonance with truth and reason, illustrated his point by saying: "The old mythology of Greece, casting off the worship of the elements to the right, and animal worship to the left, had for its central figure, in a carnal way, that very idea which the Gospel was to revive in a spiritual way: namely, what is called anthropomorphism, or the humanizing of its gods, with the counterpart of an equally established deification of its heroes." Recognizing the general truth here stated, and also that one may well hesitate in offering to criticise what Mr. Gladstone may say, it is still fairly a question whether in the sentence quoted he uses language with sufficient exactness. Is it not too much to say that the anthropomorphism of the Greek mythology, or any other mythology, is "*the very idea* which the Gospel was to revive in a Christian way."

In the sentence immediately following the one quoted, however, the English scholar and statesman suggests what is a principle of true analogy, if not of entire resemblance, in the cases supposed. "This close union," he says, "of the two worlds and the two natures had supplied the Greek poets with the chief part of their materials, and had been the inspiring principle of Greek art." Such "close union of the two worlds and the two natures," while availing, as we all know, for the very highest purposes of poetry and art, not only with the Greeks, but with all cultivated nations, belongs also to religion, and indeed has its first and original expression there. It is, in fact, the very nature and intention of religion to bring God near to man, and to aid man in gaining some clear conception of the Being it teaches him to worship. The veil of the invisible, hanging between the human soul and the divine object of its adoration and service, is no doubt essential, in its own way, to the highest ends of religion; and still, these very ends themselves would be defeated if that veil were such as that all which concerns the spiritual world and God himself were absolutely hidden. The agnostic idea in religion makes religion impossible. Without abating essentially, therefore, that just judgment which we pass upon the crude, often immoral, anthropomorphisms of paganism, we may with entire propriety recognize a truth in them, and even a reality in them, false and hurtful as they were. One may say that, constituted as man is, they were inevitable. It was always just as certain that man would represent to himself his deity in some visible, perhaps in some human way, as that he would recognize any deity at all.

May it be possible, then, to trace the origin of some of the more notable manifestations of this tendency as seen in mythological religions? Can we say that what appears ultimately as *incarnation*, at least in the mythical sense, is, in some of the chief mythologies, at all events, originally *personification*? Prof. Blackie,

in a note to his translation of the Iliad, speaking of such personifications as those of Sleep, Death, Dream and Rumor, easily recalled by readers either of the Iliad or the Æneid, says: "These personifications set before our eyes the living process by means of which all mythologies were produced." His meaning seems to be that the deities in any pantheon, whether Greek, Roman, Phœnician, Egyptian, or Aryan, were originally personifications, representative, in many instances, perhaps in all, of those natural forces or phenomena, or the ideas suggested by them, which may have first of all turned the minds of men away from the true idea of God. Thus, if that object of worship which in the ancient Vedic faith went by the name of Dyaus, in Greek religion became Zeus, and in Latin worship Jove, was the bright, overarching sky, in some dim way seen as a symbol of all-embracing sovereignty, of shelter and protection, it is scarcely possible that sky-worship or the abstract idea involved in it, should remain in its original crude state. Rather, the idea represented of protection, supremacy, sovereignty so suggested, would in the natural operation of human thought and faith, assume some kind of *personal* form; hence be personified. But the process could not stop there. Dyaus, or Varuna, became to the Aryan, Zeus to the Greek, and Jove to the Roman, an actual personality, in human form yet with divine attributes. So with other deities, originally personified as representative of ideas suggested by natural phenomena, yet acquiring actual personality in the conception of the worshiper, while about this conception grew up myth, worship, ritual, in the end an elaborate cultus.

If we may assume the origin of pagan incarnations to be somewhat as now suggested we shall trace in the process these successive steps: (1) That consciousness in the human being which we define as the elemental idea of God in man, that which makes him conceive of an invisible life, force, and being as back of all that appears to him in nature, surviving in man even after the true idea of God has been lost, as a testimony to his existence; (2) An association, perhaps not actual identification, of this invisible being and force with phenomena or forces in nature—those best calculated to excite attention, to inspire a sense of protection, a consciousness of supervision and control, or to represent ideas of beauty, of strength, of those various processes in which the machinery of life and nature goes on; (3) In a further step of the same process, the *idea* thus awakened personifies its object, and gives it a name; (4) This personification, at first vague and evanescent, becomes in the end distinct and fixed. That which was originally a natural phenomenon, or force, becomes a personal deity; this personal deity bears a human form and acts in human ways, at the same time that his attributes are divine.

It could hardly be claimed, we think, that this theory as to the genesis of pagan incarnations will apply in all cases, although the language used by Prof. Blackie seems to intimate so much. While it may be true that mythological religion has been in most instances a growth out of nature religion, this can scarcely have been the case with all. The Aztec or Toltec deities, for example, especially the principal deity, Quetzalcoatl, appear to have been deifications of personages famous in the early history of that and cognate races: leaders in their migrations, or founders of their civilization. The Brahmanic idea of deity, besides, the gods of the pantheon being emanations of Brahm, could not well be represented as per-

sonifications of natural forces or phenomena, or of the ideas suggested by these. For that mythology, however, made so familiar to us all by the large place it fills in classical literature, the theory of origin here suggested seems the most likely one yet proposed. And it gains confirmation from the fact that so many of the figures of this mythology never got *beyond* the stage of personification. It may fairly be questioned whether the beautiful goddess of the dawn, Aurora, or Eos, could be spoken of as an incarnation, even in conception; or Hyperion, as representing the sun, or in general such elemental deities as Earth, Heaven, or Sky, Wind, Rivers, like Scamander, Achelous, and others. The tendency to personify elemental forces and forms was evidently, especially among the Greeks, a habit of mind. In such cases as those supposed we ought, perhaps, to regard the deific conception as simply one more or less *advanced toward* that of incarnation, and still, if we are to use language with strict propriety, more or less stopping short.

But now, having said thus much upon the genesis of the pagan incarnations, what shall we say of their religious significance? (1) Their general anthropomorphic character is to be noticed. This unhappily is not universal. The animal and reptile incarnations in Egyptian religion, and serpent incarnations among other races, are mortifying exceptions. Yet the general prevalence of the anthropomorphic idea is a notable fact. In one view, it was a just ground of divine rebuke, where Jehovah said in ancient times: "Thou thoughtest that I was altogether such a one as thyself." In another view, it is better that these mythologies should picture the deities as divine men, than as "birds, and four-footed beasts, and creeping things." Perhaps we may say that the generally prevailing anthropomorphism implies even in pagan man a consciousness, on the one hand, of something in the nature of man allying him to the divine, and upon the other of something in the divine that should make a human manifestation the natural, almost the necessary one:—*echoes*, these may be, of a Divine Voice once heard saying: "Let us make man in our image." (2) The pagan incarnations may illustrate for us, to some extent, pagan ideas as to the attributes of deity itself. (a) Thus, there is a monotheistic element in the representation of Zeus, or Jove, as an enthroned king, exercising a sovereignty so absolute that when he chooses to exert it, not all the gods of Olympus, together, nor any power in the universe can resist him. (b) There is, besides, a clear recognition of the divine providence in that active concern in the affairs of this world which the gods continually manifest. There is no appearance of any other interest or occupation of deity save that which affects mankind; while to make needed interposition effectual the deity is constantly represented as making himself for any necessary purpose truly a man, and descending quite into the human sphere. (c) In general it may be said that while the pagan incarnations are deformed and debased by mixtures of human elements with the deific, being gods, as Prof. Mahaffy says, made in the image of man, still a study of these incarnations reveals often ideas of what is befitting God far more just than one might, in view of that other large element in the representation, expect. Divine justice, divine wisdom, divine clemency, omniscience, omnipotence—these also appear. (3) In contrast with the Christian incarnation we say of those of paganism that they are of course *mythical*, never *historical*. They had their birth back in prehistoric ages, when history did not even exist. They belong to the childhood of the various races amongst whom they were received as matters of faith; and although they lasted on into the ma-

turer periods of the life of such races, they had always a harder and a harder struggle against the growth of intelligence, of the historical sense, and of the critical spirit, till at last they sunk into the sort of superstition that is possible only to the ignorant. In every best sense of the word the Christian incarnation is *historical*; that divine story of it which is the basis of all Christian faith was produced and was fully accepted, just at that period in the world's annals when myths, and religions founded on myths, were most discredited, and least likely to find acceptance. (4) Lastly, the pagan incarnations, even while, as we have seen, revealing some just sense of what is worthy of divinity, nevertheless were far more incarnations of what is worst in man, than what is befitting in any idea of God. Such a beneficent exemplar as the Christian incarnation affords was never even dreamed of in them, while their moral tendency and effect are disastrously illustrated in the history and fate of all pagan nations.

DR. TAYLER LEWIS ON BIBLICAL STUDY.

The subjoined letter, which I received from Dr. Lewis not long before his death, in answer to some inquiries I had addressed him about biblical study, will be of interest, I think, to the readers of *THE OLD TESTAMENT STUDENT*. The world knows how thorough was his scholarship; but in addition to this he was one of the most inspiring and reverent teachers that ever lived. A significant comment on his recommendation of "indefatigable and ceaseless reading" may be furnished by a memorandum I once saw in his Hebrew Bible (I give it as nearly as I can remember, and I think the numbers are right): "Finished 13th reading 1849;" and the students had the tradition that it had been for many years his custom to read the Bible through, in the original, once a year.

JOHN F. GENUNG.

UNION COLLEGE, SCHENECTADY, Oct. 20, 1875.

MY DEAR YOUNG FRIEND:—Since receiving your letter I have been a good deal unwell, some of the time unable to attend to college duties, or to do anything else. Please accept this as my apology for the delay in answering you.

It is not easy to give directions for biblical study. The best and first requisite is a *love of it*, which I think you possess. In the next place, there should be indefatigable and ceaseless *reading*, until there is acquired something that may be called *tact*, a feeling of the beauty and power of the language, a thinking in it, or something of the familiarity that we have in reading our own tongue. Grammars and lexicons alone will never give this, and yet one who possesses it, or begins to possess it, is in a better condition to understand the Scriptures than the most critical scholar *without it*. I may not have expressed this clearly, but I used to talk about it in my Hebrew class, and, perhaps, you remember what I was fond of saying.

As for books, you cannot dispense with Gesenius' large "Thesaurus," in three volumes. It contains much more than the Manual, and I would recommend it to you as a book to be *read*, and not merely consulted. This may seem strange, the reading of a dictionary in regular course; but I can say that I have not only found profit in it, but entertainment. What we consult for a particular purpose is apt to pass out of the mind as soon as the purpose is answered. The other mode will soon fix the attention, and become interesting.

Next to a lexical Thesaurus, you want the sources from which such a work is made. The first of these is a full Hebrew Concordance. Fuerst's Concordance costs \$18, but it is worth a row of lexicons and commentaries without it. Great is the light derived from tracing words, even the more familiar words, throughout the Bible by means of a concordance. It will be one of the best methods of acquiring that *tact* of which I spoke.

An exceedingly valuable help is Böttcher's "Encyclopædic Grammar"*—a large work on almost everything pertaining to the Hebrew language,—grammar, history, idioms, etc. It is remarkably full of citations, especially in grammatical points, making what may be called a concordance of forms and idioms. In these respects it may be called *exhaustive in its fullness*.

Another valuable work is Noldius' Concordance of the Hebrew Particles, containing more important matter for the student and the critic. It is an old work and may be difficult to obtain.

Another old work is more accessible: Glassius' *Philologia Sacra*. It is a mine of Biblical knowledge. I have learned from it more than from any of the modern German works of greater pretension. It is in easy Latin. As to commentaries, I can only mention some of the latest and best of the German, which I suppose you read. If not, you should apply yourself to the study as indispensable to one who means to be a Biblical scholar. Among these may be named Keil, Delitzsch, Ewald,—(English) Wordsworth, etc.

In regard to cognate languages,—learn Syriac by all means. You will find it very easy. The best grammar is Hoffmann's. But it is too large and too elaborate for a beginner. Uhlemann's grammar is the one more commonly used, and there is a very excellent translation of it made by Mr. Hutchinson, an American scholar, and published by Appleton, N. Y. (octavo). The Syriac Testament you can get from the Bible Society. The Syriac is a very easy language. To one who has a tolerable acquaintance with Hebrew, it will be not only an easy but a very pleasant study. It is very important in the study of the New Testament, and has a delightful interest from the fact of its being, as near as we can judge, the very language of our Saviour, of which the Greek, *though first in writing*, is, after all, hardly anything more than a translation.

The Arabic is a difficult language, but you will want it if you mean to be a Biblical scholar. It has been abused, and as employed by some commentators has sometimes shed more darkness than light upon the Hebrew text; but a scholar needs it for the very purpose of seeing this. Some of the Germans have been possessed with the idea of interpreting everything in the Bible by their favorite Arabic. This has led to great extravagance. Still, the knowledge of it is a great Biblical help. The difficulty of which I speak is confined to the orthography, and a few things in the grammar, which are perplexing. These mastered, its resemblance to the Hebrew will make it comparatively easy to one who understands that language. If you conclude to study Arabic, I will give you an account of the first books you will need.

In all these things, if you are enthusiastic, you can be your own teacher. A man may become an excellent classical and Biblical scholar without going to Germany.

Most truly yours,

TAYLER LEWIS.

Rev. J. F. Genung.

* Boettcher, "Ausführliches Lehrbuch der hebräischen Sprache" is meant.

THE INTERPRETATION OF GENESIS XLIX., 10.

BY PROFESSOR CHARLES ELLIOTT, D. D.,

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This is a passage of acknowledged difficulty. All Jewish antiquity referred it to the Messiah; and, along with other prophecies, it led to the expectation, prevalent in Judea at the time of the Christian era, that the advent of the Messiah was near.

Suetonius, in his life of Vespasian, tells us that this opinion had long and constantly pervaded the whole East [Percrebuerat oriente toto vetus et constans opinio, esse in fatis ut eo tempore Judæa profecti verum potirentur]. With the Jewish interpreters agreed the whole body of the Christian fathers; and their interpretation has been the prevailing one from the earliest times.

In the exposition of this passage, notice

I. *The various meanings that have been given to the word Shiloh.*

(1) The Vulgate renders it "*qui mittendus est*" [he who is to be sent]. This would necessitate its derivation from the verb *shalah* to send; but there is a very general agreement among critics, that it comes from the verb *shalah* to be quiet, to be at peace.

(2) The Targum of Pseudo-Jonathan, some rabbins, and others, render it "his son," as if it were compounded of *shil son*, and *o*, the pronominal suffix of the third person singular masculine. But this word is not found in Hebrew.

(3) Others make it a proper name, designating the city of Shiloh, in the canton of Ephraim, and render the clause, "until he [Judah] come to Shiloh."

(4) Hengstenberg says (Christology O. T. Vol. I., p. 69, 2d ed., 1871): "The analogy of the name *shelomo* (Solomon), which is formed after the manner of *shalah*, indicates that it has here an *adjective* signification, and like Solomon, Shiloh denotes "the man of rest," corresponds to the "Prince of Peace" in Isa. ix., 5, and, viewed in its character of a proper name, is like the German "Friedrich" = Frederick, i. e., "rich in peace," "the Peaceful one."

(5) The authority of many ancient Versions is in favor of the reading, "He to whom it belongs, or He whose right it is." The Septuagint renders it, "Until that which is reserved for him come." Aquila and others read, "Until he comes for whom it is reserved." According to this reading, *shilo* would stand for *shello* = *asher lo*. This reading was probably occasioned by a misapprehension of Ezek. xxi., 27 (Heb. 32). Numbers (1), (2), and (5) may be dismissed as unworthy, except in a mere philological and grammatical point of view, of serious consideration. They are all consistent with the Messianic interpretation of the passage. Numbers (3) and (4) remain for discussion.

II. Before we enter upon the discussion of these two opinions, or interpretations of the prophecy, we will briefly notice the renderings that have been given to the conjunction *'adh ki until*.

(1) It designates the *terminus ad quem*.

(2) It designates the *terminus ad quem* and includes it. "Frequently a *terminus ad quem* is mentioned, which is not intended to be the last, but only one of special importance; so that what lies beyond it is lost sight of. If only sceptre

and lawgiver were secured to Judah up to the time of Shiloh's coming, then, as a matter of course, they were so afterwards." (Hengstenberg's *Christology*, Vol. I., p. 71, 2d ed., 1871).

(3) Others give the explanation: "As long as they come to Shiloh." According to them, the poet meant it to be identical with "in all eternity." These interpreters assign the composition of Jacob's blessing to the time of Samuel, when the tabernacle was at Shiloh.

The objection to this is that it gives a very unusual rendering to 'adh ki. Moreover, Judah did not receive the sceptre until after Shiloh was forsaken. In the reigns of Saul and David, we find the centres of worship, first at Nob (1 Sam. xxi.), and next at Gibeon (1 Chron. xvi., 39; xxi., 29).

III. Does Jacob refer to a place, a condition, or a person?

We return to I., (3), which makes Shiloh a city in the canton of Ephraim.

(a) It is not certain that it existed in the time of Jacob. It did in the time of Joshua (xviii., 1, 8, 9, 10). But had it existed in the time of Jacob, and had he known it by that name, it is not necessary that he should have had it in his mind, when he pronounced the blessing upon Judah. Individuals, tribes and cities sometimes bear the same name, e. g., Dan, which designates a person, a tribe, and a city. So also Enoch (Gen. iv., 17), and Shechem (Gen. xxxiv., 2) are the names of individuals and cities.

(b) It is objected against the Messianic interpretation that there is no parallelism between the two clauses, "until Shiloh comes," "and unto Him shall the gathering of the people be." Where is the parallelism, if we adopt the reading, "Until he (Judah) come to Shiloh; and unto him (Judah) shall the gathering of the people be"? There is only progress of thought in either case. The second member explains the first in both instances. The parallelism—if any exists—is better preserved by the Messianic interpretation than by the other; for the words, "until Shiloh comes; and unto him shall the gathering of the people be," are identical in meaning with "until He cometh, who bringeth rest, and whom the nations shall willingly obey." The parallelism in the blessing of Judah (verses 8, 9) seems to be *synthetic*, instead of *antithetic*, or *synonymous*; and the synthetic arrangement of the two clauses is resumed in the last part of verse 10.

(c) The interpretation "until he [Judah] comes to Shiloh" does not agree with the facts of the case. Before the children of Israel came to Shiloh, the only pre-eminence assigned to Judah was that he took the first place among the tribes in their march through the wilderness (Num. x., 14). The authority and power were first in the hands of Moses and Aaron, who were Levites, and next in those of Joshua, of the tribe of Ephraim. The "scepter and lawgiver" did not belong to Judah until Shiloh ceased to be the religious centre of the Israelites. Judah went up first to battle against the Canaanites (Judges i., 2), and against the Benjamites (xx., 18); but the record is silent as to any other pre-eminence over the other tribes. The sceptre and lawgiver [ruler's staff] did not belong to Judah until the time of David, with whom commenced the Judean dynasty.

(d) There is nothing in the sacred narrative to indicate that the coming to Shiloh was a turning-point in the history of Judah. So far as we are informed, it did not affect his relations to the other tribes, or to the surrounding heathen. It had no more significancy in his case than it had in that of the other tribes.

(e) Some opponents of the Messianic interpretation take Shiloh as an appellative noun, signifying *rest*. They translate the passage either, "until rest com-

eth and people obey him," or "until he comes to rest." By "rest" some understand the political rest enjoyed under David and Solomon; and others determine the sense thus: "Judah shall remain in the uninterrupted possession of a princely position among his brethren, until through warfare and by victory he shall have realized the aim, object, and consummation of his sovereignty in the attained enjoyment of happy rest and undisturbed peace, and in the willing and joyful obedience of the nations." The objection to this interpretation is that Shiloh, in every other place, where it occurs, is used as a proper name. Moreover, if the political rest under David and Solomon is made the *terminus ad quem*, it was of very short duration; for after the time of Solomon the rest and peace of Judah were very much disturbed. "The willing and joyful obedience of the nations," for so short a period as the reign of Solomon, was scarcely worthy of mention. At least, a prophet foretelling the future destinies of a tribe, or nation, would scarcely speak of its accidental ascendancy, for a period of less than eighty years, as its chief pre-eminence. The language of Jacob, as it appears to me, refers to a permanent ascendancy.

We now come to I., (4). Does Jacob refer to a person?

(a) Kurtz (History of the Old Covenant, Vol. II., pp. 41 sq., Edinburgh, 1872) says, "The Messianic idea is still essentially in the same stage of development as in previous prophecies. This is not to be wondered at, as we are still at the same stage in the historical development as before, viz., the family history. We find the Messianic idea in the same contracted form, with salvation still concealed in the shell of earthly good and material posterity, though in the actual kernel there are blessings of a purely spiritual character enclosed. The idea of salvation we find still as indefinite as before; as yet it has assumed no concrete shape."

Kurtz thinks that the historical conditions and preparations relative to the development of the Messianic idea did not exist in the time of Jacob. They are first found in the time of Moses, and afterwards in a more perfect form in that of David. Hengstenberg assails him very savagely, and asks, "Do you mean to teach God wisdom?" Few men, possessed of kindness and charity, would sympathize with the onslaught made by the Professor in the University of Berlin upon the Professor in the University of Dorpat. Indeed, the former is not always free from the charges that he makes against others. At the same time, it is not easy to see how the reference to a personal Messiah can be ruled out by the limitations of history. Nor is it easy to see why the historical conditions, at the time of Jacob's death, were not as favorable to the development of the Messianic idea, as they were afterwards, in the time of Moses. When God called Abraham, He promised to make his seed a blessing; and from among the sons of Abraham He chose Isaac as the channel of the blessing. At the death of Jacob, when the descendants of Abraham, through Isaac, were formed into tribes, does it not seem fitting and proper that the tribe should be designated, which should become the depository of the promise, not in its general and indefinite form, as given to Abraham, but in its definite and individual form? If the reference to a personal Messiah is rejected, where do we find the fundamental prophecy? Is it the prophet like unto Moses? (Deut. xviii., 15). That refers to a prophet; Jacob has a king in his view, if we make Shiloh a proper name and the subject of the verb "come." Is it the prophecy of Balaam? (Num. xxiv., 17). There we find a king. But the historical conditions were probably as favorable to Jacob as they were to Balaam.

(b) All Jewish antiquity referred the prophecy to the Messiah. The Targum of Onkelos has "until the Messiah come, whose is the kingdom."

The Jerusalem Targum: "until the time that the king Messiah shall come, whose is the kingdom."

The Targum of Pseudo-Jonathan: "till the king, the Messiah shall come, the youngest of his sons."

The Babylonian Talmud: "What is Messiah's name?" "His name is Shiloh, for it is written, Until Shiloh come."

(c) Ancient Versions, paraphrases, and commentaries make Shiloh the subject of, or the nominative case before the verb "come," not the accusative after it.

(d) This prophecy was evidently an important link in the long chain of predictions, which led to the general expectation of a Messiah, prevalent in Judea at the Christian era.

(e) We cannot fail to recognize an allusion to Shiloh in the passages of the prophets, in which the Messiah is described as the author of rest and peace (Isa. ix., 5; Mic. iv., 1-4; Isa. ii., 2-4; Zech. ix., 10, and many other passages).

(f) It is said that the interpretation given is contradicted by facts. It is affirmed that the sceptre had departed from Judah centuries before Christ was born. His kingdom, it is said, came to an end at the Babylonian captivity. After the return, the Jews were in subjection successively to the Persians and Greeks. The Maccabean princes did not spring from Judah; and Herod was a foreigner.

All this is granted. At the same time, something of Judah's sceptre still remained; and in due time Christ arose, of whom Gabriel said to Mary, "The Lord shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke i., 32, 33). "Until" is not exclusive, but inclusive. Judah still occupies the throne and wields the sceptre. "The Lion of the tribe of Judah hath prevailed" (Rev. v., 5).

THE SUNDAY SCHOOL LESSONS.

BY PROF. W. J. BEECHER, D. D.,

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MAR. 14. ESTHER'S PETITION. Esth. iv., 10-17, and v., 1-3.

The name Ahasuerus is the name Xerxes. The Septuagint makes the king who married Esther to have been Artaxerxes. Josephus does the same, and on the other hand, places Ezra and Nehemiah in the days of Xerxes. He does this at the cost of telling what Nehemiah did in the twenty-fifth and twenty-eighth years of Xerxes, though Xerxes only reigned twenty-one years. There was a time when it was quite the fashion to accept these other authorities in preference to the Hebrew text. At present, no one doubts that the latter is here correct, though some of the muddled conclusions reached on the other theory are still repeated, and passed on from one hand to another.

The Book of Esther has no occasion to speak otherwise than respectfully of Xerxes, but the facts it states assign to him very much the same character which

he sustains in the Greek stories. His treatment of Vashti, and the magnificent feast connected with it, was worthy the man who thought he was going to conquer Greece because he had a bigger army than was ever raised before, and who attempted to cut Mount Athos into a statue, and to chain the Hellespont. His relations with Haman, both when he trusted him and when he hanged him, were of a piece with both.

It has been alleged that the Book of Esther is secular, and not religious, inasmuch as it does not even mention the name of God. But pious talk is not religion. If any one will read the Apocrypha connected with the Book of Esther, he will find plenty of religious words, but far less of a deep religious spirit than in the canonical book itself.

It should be noticed that the Books of Jonah and Esther, with the narratives in Daniel, form a group by themselves, in the literature contained in the Old Testament. They are all stories in which an individual Israelite is brought face to face with the whole power of Assyria or Babylonia or Persia, as the case may be, and achieve wonderful successes, through the special interposition of Jehovah. This form of composition came into high favor with the post-biblical Israelites, as the apocryphal narratives of Judith and of third Maccabees show. A comparison between any of the biblical books of this sort and any one of the Apocrypha of the same sort cannot fail to be very re-assuring to a believer in the separateness of the canonical books.

Not least important among the teachings of the Book of Esther is the one which is probably central in the Sunday School lesson taken from that book, namely, that men of all classes and conditions are providentially bound together, and involved each in the fate of others, so that it is never safe for the highest to neglect their duties to the lowest.

About sixty-three years before the twelfth year of Xerxes (Esther III., 7), the decree of Cyrus had been published, permitting the Jews to attempt the rebuilding of Jerusalem. About forty-two years before that date, the temple had been completed, under Darius. It was some sixteen years later than the same date, that Ezra received his commission to go to Jerusalem. While the affairs related in the Book of Esther were transacting, Ezra was doubtless in Babylonia, pursuing those studies which afterward made him famous as the ready scribe of the law of Jehovah. Had Haman's plans succeeded, they would have cut off the Jews in Palestine, as well as in the other parts of the Persian Empire. But the whole tenor of the narrative implies that the Jews in Palestine were then only a very small part of the whole Jewish world.

MAR. 21. MESSIAH'S MESSENGER. Mal. III., 1-6, and IV., 1-6.

The Book of Malachi is a prophetic "burden" (verse 1), in poetry, or perhaps, rather, in poetic form, rebuking and threatening Israel for certain specific sins. It is made up of the following five parts:

- I. Introduction, I., 1-5.
 - II. First rebuke, for priestly unfaithfulness, I., 6-II., 9.
 - III. Second rebuke, for foreign marriages, especially by priests, II., 10-16.
 - IV. Third rebuke, for disregard of Jehovah's moral government, II., 17-III., 15.
 - V. Conclusion. The day which Jehovah is making, III., 16 to close of book.
- Verbally, the transition from each of these five parts to the next is absolutely abrupt; but the second, the third, and the fifth parts are introduced, in a way quite

remarkable, for the Old Testament, by a statement of a general principle, from which the actual topic is afterward differentiated. Thus in I., 6, the principle that honor is due to a father or a master is made to introduce the rebuke to the priests for their unfilial and disloyal conduct. In II., 10, the fact that we have all one father, and are bound together by our common humanity, is used to introduce the rebuke for the inhumanities involved in mixed marriages. In III., 16, the statement that when they who fear the Lord "are bespoken" to one another, God hearkens and keeps a book of remembrance, is made to introduce the mention of his terrible coming day, with its discriminations between the righteous and the wicked.

Throughout the book, the one sin rebuked (one, though appearing in various forms) is a bad, self-righteous skepticism, which answers back when God speaks, instead of obeying. That this is the case sufficiently appears from the questions: "Wherein hast thou loved us?" "Wherein have we despised thy name?" "Wherein have we polluted thee?" "Wherefore?" "Wherein have we wearied him?" And the following, beginning in the introduction, repeated (eight times in all) in the three following divisions of the book. The unity of the book consists in the fact that it is throughout a rebuke of this sin.

From the statements made in Mal. III., 8-11, it appears that Judah and Jerusalem, when the prophecy was uttered, were neglecting to provide for the priests and Levites, by means of tithes and other offerings. From the statements made in Mal. I., 7-13, it appears that the priests and Levites were complaining of being poorly provided for, of finding the Lord's table and His allowance of provisions unsatisfactory, and were therefore habitually neglecting their duties, and belittling their office. Precisely such a state of things as this is described in Neh. XIII., 10-14. Again, from the statements made in Mal. II., 10-16, it appears that the marrying of foreign wives, especially on the part of the priests, was odiously prominent when the prophecy was uttered, and was, through God's reprobation of it, causing great distress—perhaps, that this was the case for a second time, the sin having once before been renounced. This is the same condition of things as that described in Neh. XIII., 23-30. Compare Neh. x., 29, 30, and Ezra IX., x., etc.

These and other similar considerations, together with the linguistic character of the book, are commonly regarded as fixing the date of Malachi as during the second administration of Nehemiah as Governor of Jerusalem, that is, at some time later than 432 B. C., and within the lifetime of a man who had then been some thirteen or more years engaged in public affairs. This point is briefly discussed in the closing paragraph of the article in *THE STUDENT* for February, 1886, page 266.

From Mal. II., 3, and III., 11, it appears that when the book was written, Judah was suffering from hard times, and a scarcity of supplies. From the thirteenth chapter of Nehemiah, it appears that the question of Sabbath desecration was prominently before the public, as well as the questions of priestly fidelity and of mixed marriages.

The rebuke which constitutes the fourth part of the Book of Malachi, in the analysis above given, is directed against both the priests and the people, for their unbelief in the reality of the moral government of Jehovah. It begins and closes, Mal. II., 17, and III., 13-15, with specifications under this charge. The prophet

denounces them as being in the habit of using the following maxims, and of answering back, instead of repenting, when reprov'd therefor by Jehovah:

"Any one who does evil is good in the eyes of Jehovah, and he delights in them."

"Where is the God of judgment?"

"It is an empty thing to serve God."

"What profit that we keep his ordinance, and that we walk darkly before Jehovah of hosts?"

"And now we, for our part, regard proud men as happy men."

"The doers of wickedness are builded up."

"Men tempt God, and escape."

The first of the two passages which constitute the Sunday School lesson is a part of the rebuke for the infidelity thus charged and specified. The beginning of it is a distinct allusion to the promise made by Jehovah to Israel in the wilderness, that he would send his messenger before them to drive out the nations, and give them the promised land, Exod. xxiii., 20-23, and xxxii., 34-xxxiii., 2. The opening clause, "Behold me sending my messenger. . . . before my face," is verbally adapted from Exod. xxiii., 20-23: "Behold I am sending a messenger before thy face, to keep thee in thy way," "For my messenger will go before thy face." The question, "Who shall abide the day of his coming," etc., seems to be an echo of the warning in Exodus: "Be on thy guard from before him, and hearken to his voice, and be not rebellious with him, for he will not forgive your wickednesses, for my name is within him." The fact that Malachi is thus alluding to the covenant at Sinai, accounts for his calling the messenger spoken of "the messenger of the covenant."

The thing here spoken of, therefore, is a new coming of Jehovah, a new promised land and sanctuary of rest, with the messenger going before, as of old, to prepare the way. It does not follow that the messenger is the same person with the one mentioned in Exodus. If he is to be identified with Elijah the prophet, he certainly is not the same. But the new manifestation of Jehovah, foretold by the prophet, is important enough to justify his describing it in the language used in recording the old covenant.

This passage is quoted in Matt. xi., 10; Mark i., 2; Luke i., 76, and vii., 27. The citation in Matthew consists of two metrical lines. The first line is unlike the text in Malachi, and is verbatim from the Septuagint of Exodus. The second line is from Malachi, and not from the Septuagint. The other New Testament citations are substantially the same, so far as comparison with originals is concerned.

The second of the two passages which constitute the lesson is the last six verses of the conclusion of the book. Evidently, the Committee have coupled it with the passage just mentioned, with the thought that Jehovah's messenger and the Elijah of Mal. iv., 5, are identical. This is quite commonly understood to be the New Testament view of the matter, as shown in the citation in Luke i., 17, and in the other New Testament passages which speak of Elias in connection with John the Baptist. But we should bear in mind that, in the Old Testament instances to which we should most naturally look, for illustrating this passage, that is, the instances in which the messenger of Jehovah appears to Abraham, to Manoah, and to others, it commonly turns out that Jehovah is the messenger sent as well as the God who sent him. There are pretty strong analogical reasons for holding

the same to be true of the messenger who preceded Israel to the promised land, and therefore for holding that this was the conception which was in the mind of the prophet Malachi. This interpretation would require us to separate the prediction concerning the messenger from that concerning Elijah, and to regard the messenger as the Messiah, whom the prophet thinks of as a new revelation of Jehovah. In that case, we should have to understand the evangelists, in their use of this passage, as identifying John by making references to the great event which he heralded, and not by applying the prophet's language directly to John himself. The case is different, of course, with the prediction concerning Elijah. That, they apply directly to John.

The Sunday School Lessons now change to the Gospel of John. A treatment of the first two lessons in John is fairly due in the present number of *THE STUDENT*; but the writer of these papers is compelled to ask indulgence for delaying all New Testament work until next month.

A BOOK-STUDY: FIRST SAMUEL.

BY THE EDITOR.

I. GENERAL REMARKS.

1. This is not intended to be a lecture, a paper, or an article; but rather a *study*. It will not furnish material; but directions for obtaining material. It is not written for professors, or specialists; but for those who need help in their Bible-study, and recognize this need.¹ The aim in view is (1) the acquisition of *real* Bible-knowledge; (2) the cultivation of a historical spirit; (3) the attainment of a habit of independent investigation.

2. The presentation of the results of one's labor, after the ground has been thoroughly covered, is one thing; the covering of the ground, in order to obtain results, is another. The difference, in the order of work, between the two is very great. Having the second of these in view, the order of our study must be made to correspond.²

3. This "study," with others like it, is perhaps, in some respects, an "ideal" one. It is not meant by this that it possesses any considerable degree of excellence; but simply that it includes some points the working out of which may have for some minds little attraction. Intellectual tastes differ. Some men, for example, have a passion for chronology; others detest it. Each student is to choose that which will be most profitable to him. While, therefore, the whole, and even more, is necessary for a complete work, some points may be gone over less carefully than others; some, indeed, may be omitted entirely.

4. The second "study" (in the April *STUDENT*) will take up *Second Samuel*; the third "study" (in the May *STUDENT*) will take up certain questions which

¹ The number of those who need help may be very large; those, however, who recognize this need are, presumably, comparatively few.

² Right here is where so many students make a mistake. They, strangely enough, imagine that a reading over of results, without having gone through the processes leading to those results, is sufficient. If they who follow up this idea learn little or nothing, upon whom, pray, does the responsibility rest?

could only be considered after a careful study of the contents of both books. The necessity of this arrangement will be at once apparent.

5. The ground which each "study" aims to cover is so great, that a large amount of reading on the several topics suggested will not be possible. (After all, it is thinking, not reading, which is chiefly needed.) Yet every student should have a commentary. While some commentaries are positively hurtful, and some incapable of exerting any influence either for good or bad, there are a few from which great help can be obtained. That commentary which can be used to best advantage in the three "studies" on the Books of Samuel, and upon which, more than upon all others combined, the "studies" are based, is *The First and Second Books of Samuel, with Maps, Notes and Introduction*, by Professor A. F. Kirkpatrick.¹ This commentary contains, for the ordinary reader, more and better help for the study of these books than any other with which the writer is acquainted. The student who has no commentary on Samuel should purchase this one first. He who has others needs this also. Other commentaries from which much help can be obtained, although in many cases with the expenditure of much labor, are those of Keil,² and Lange.³ The latter is especially valuable in the line of textual criticism.

6. The student will find valuable articles on almost every important topic here considered in *Smith's Bible Dictionary* (Hackett).⁴ A reading of chapters I.—VII. in volume three of *Geikie's Hours with the Bible*⁵ will do much toward giving a clear and vivid idea of the historical scope of First Samuel. *The Kingdom of All-Israel*, by James Sime,⁶ of which pages 1-233 are devoted to the period included in our "study," is to be commended for its peculiar freshness and suggestiveness. These books are all easily accessible.

7. The "study" may to some appear to be too exhaustive; to others, very incomplete. Let the former work out a less amount than is here indicated. Let the latter go more into the detail of the analysis, and the interpretation of sections, or single verses.

8. It is taken for granted that no one who really desires to know all that he can learn about these books will hesitate to use constantly and exclusively (except for comparison) the Revised Version. Whatever may be the shortcomings of this version, it is vastly superior to the Authorized Version, and is deserving of immediate adoption.

II. DIRECTIONS.

1. First, master the *contents*⁷ of the book. What events are narrated in it? Of whom does it speak? Let the material be taken up chapter by chapter, as follows:

¹ Two vols. 12mo, pp. 251, 248. Price, 90 cents each. In the series of *Cambridge Bible for Schools and Colleges*. New York: Macmillan & Co.

² Edinburgh: T. & T. Clark. Or, New York: Scribner & Welford.

³ New York: Charles Scribner's Sons.

⁴ Boston: Houghton, Mifflin & Co.

⁵ New York: James Pott & Co.

⁶ London: James Nisbet & Co. 1883. Pp. 621.

⁷ Generally the title, author, date, etc., are first considered. While it may be proper to begin at this point in the *presentation* of results, it is a great mistake to do so in the working out of the subject. It is only after obtaining an intimate acquaintance with the contents that one is able to arrive at any satisfactory conclusion as to these questions.

- a. Read over¹ each chapter, noting closely its contents, and its general connection with the chapter which precedes and that which follows.²
 - b. Write out, on a long slip of paper, for each chapter a concisely stated topic which will suggest to your mind the detailed contents of that chapter; e. g., for chapter five, *Chastisement of the Philistines*. It may be necessary, in some chapters, to select two, or even more, topics, in order to include every thing; e. g., for chapter two, *Hannah's Song of Thanksgiving*; *Wickedness of Eli's Sons*, and *Doom of Eli's House*.
 - c. Study these topics, referring, when necessary, to the Scripture narrative, until, without hesitation, you can recall all the details under each.
 - d. Write out, on a separate slip, the numbers of the chapters (I., II., III., IV., etc.); and endeavor to recall the topic, or topics, of each chapter. Continue this exercise, until the *number* of a chapter will at once suggest to your mind the topics and contents of that chapter.³
2. In the second place, analyze the book. The analysis is merely the grouping together of the material under heads more or less inclusive.
- a. In the *general* analysis proceed as follows:⁴
 - (1) Decide upon a general subject or heading for the entire book, and then divide the book into two divisions, for each of which there will be a distinct heading. That chapter which treats of the foundation of the monarchy will, perhaps, be found to furnish a good dividing point.
 - (2) Under each general division, mark out at least three subdivisions. This, indeed, is just the number.
 - (3) Take the material of each subdivision, and break it into two or more sections, according as the case seems to demand.
 - b. There is a *special* analysis which, if time permits, will be found most profitable. It may not inappropriately be called an *indexing*. In this, proceed as follows:
 - (1) Go through the book, and make out a list of all the persons and important objects referred to: e. g., Samuel, Hannah, Eli, Saul, David, Jonathan, Philistines, Amalekites, etc.; Micash, Nob, Gath, Ziklag, etc.; Oil, the Ark, Evil Spirit, Covenant, Cave, etc. Perhaps the end sought for may be gained by selecting only the most important personages. Arrange them in alphabetical order.

¹ In this reading make use of no commentary. Read thoughtfully; and when a word, or phrase, or verse, occurs, the meaning of which is not clear, indicate the fact by an interrogation point. In a second or third reading, many of these doubtful points will become clear. As opportunity offers, or as the particular point under consideration demands, satisfy yourself as to these difficulties by the aid of commentaries.

² These chapter-divisions are followed only for the sake of convenience in making references. Frequently the first verse or two of a chapter must be counted as belonging to the preceding; e. g., the first half of chapter iv., 1, goes with what precedes.

³ What the Bible-student desires is Bible-knowledge. The entire Bible is, comparatively, a small volume. Why should one not know, most familiarly, the contents of at least the more important books? What a satisfaction there is in being able, in a moment, as it were, to think through a whole book!

⁴ Every student should make his own analysis. Although imperfect, it will be of far more help to him than the most perfect, if prepared by another person. When the analysis has once been made, it should be compared with, and, if necessary, corrected by those which appear in commentaries (no more helpful analysis will be found than that in Professor Kirkpatrick's Commentary referred to above). It is a sheer waste of time to attempt the memorizing of an analysis prepared by some other person, unless one is gifted with a remarkable verbal memory.

(2) Connect with each name, in the order narrated in the book, the events or statements relating directly to it;¹ e. g.—

<i>Samuel,</i>	<i>Philistines,</i>
his parents (I., 1-8)	defeat Israel, and take ark (IV., 1-11)
his dedication (I., 21-28)	chastisement (V.)
his ministry in the Tabernacle (II., 18-21)	resolution to restore the ark (VI., 1-9)
his call (III., 1-10)	return of the ark (VI., 10-18)
established as a prophet (III., 19-IV., 1a)	rout at Ebenezer (VII., 7-12)
his work as judge (VII., 13-17)	revolt, in Saul's time (XIII., 1-7)
.....	invade Israel (XIII., 15-23)
his farewell conference (XII., 1-25)	defeat at Micmash (XIV.)
.....	invade Israel (XVII., 1-3)
his parting from Saul (XV., 34, 35)	Goliath slain (XVII., 4-51)
his mission to Bethlehem (XVI., 1-5)
his anointing of David (XVI., 12, 13)	Achish and David (XXVII., 1-4)
his death and burial (XXV., 1)	muster against Saul (XXVIII., 1, 2.)
his return from the dead, and conversation with Saul (XXVIII., 11-19)	battle of Gilboa (XXXI.)

3. Take up next the general chronology of the book. In the case of *First Samuel*, this work is attended with peculiar difficulties.² Adopt the following order:

- a. Get the starting-point; viz., the date of Samuel's birth.
- b. Get the stopping-point; viz., the date of Saul's death.
- c. Now fix, approximately, the principal events; among others,
 - (1) Call of Samuel; (2) death of Eli; (3) duration of Philistine oppression; (4) duration of Samuel's judgeship; (5) rule of Samuel's sons; (6) Saul's election; (7) David's anointing; (8) Samuel's death; (9) Saul's death.
- d. In this work, which at the best will be very unsatisfactory for any but a professional student, note carefully as follows:
 - (1) Judg. XIII., 1, which speaks of a forty-year oppression, the close of which is probably marked by the battle of Ebenezer, 1 Sam. VII., 12, 13.
 - (2) The statement of Paul, Acts XIII., 21; the age of David at his accession, 2 Sam. V., 4; the fact that he was a stripling when he fought with Goliath, 1 Sam. XVII., 33; the time spent in Philistia, 1 Sam. XXVII., 7.
 - (3) Saul a young man at time of his election, yet Jonathan (chs. XIII., XIV.) a warrior (certainly 20).

¹ Considerable judgment must be exercised, in many cases, to determine under what name a given event would best be placed. The same event will often have to be assigned to several names. It ought, however, to be borne in mind that, in the deciding of these questions, and in the writing out of this matter, the student is all the time making himself more familiar with Bible-events, Bible-thoughts and Bible-expression. To really master any thing, one must dwell upon it a long time, and go back to it many times. If variety can be introduced into the study, the work will be all the more interesting; the mastery, all the more rapid.

² The uncertainty of the chronology should not lead us to pass it by. If no knowledge but certain knowledge is worth having, few men know any thing. Even the date of our Saviour's birth is a matter of dispute. One will have a keener comprehension of the events in this book, if he can answer, only approximately, the following questions: Samuel's age when he was called? when Eli died? when he became judge? when he anointed Saul? when he anointed David? when he died? David's age when Saul was anointed? when he himself was anointed? when he came to the throne? etc., etc.

- (5) Probability that a "period of ten or fifteen years is passed over in silence between chapters IX. and XIII."
4. Now,¹ let us consider, more or less exhaustively, according to the amount of time at our disposal, the taste we may have for this kind of work, and the character of the "helps" which we may command, some of the more important *historical* points which are presented in the book. In this work, we are (1) to use the material we have collected; (2) get other material, so far as needed, from other Scripture; (3) read, as largely as time and appliances will permit; (4) compare person with person, event with event; (5) digest the whole subject, and (6) put into practical form the results. We may consider five general topics:
- a. *Samuel's Life and Work.*² The following points may be suggested:
- (1) Condition of Israel at time of his birth; events which happened in his youth (12—22 (?)); his training.
 - (2) His reformation and delivery of Israel; his judgeship.
 - (3) His connection with the founding of the prophetic order; his connection with the founding of the kingdom.
 - (4) His work as a prophet-counsellor (prime minister); his work as a priest.
 - (5) His character; his place in the estimation of the people; his place in Jewish history.
- b. *The Prophetic Order.*³ This topic, to receive any thing like an exhaustive treatment, must cover all Jewish history. At this point, however, the student cannot well afford to pass over the subject. Let him, for the present, therefore, consider it only in a general way:
- (1) Work of the priest; condition of priesthood at the time of Samuel's birth.
 - (2) The persons called prophets, and the prophecies uttered, before Samuel's time; a careful study of Deut. XVIII., 15-19; Samuel's relation to the order.
 - (3) The schools of the prophets,—the references to them in Scripture, the students, the studies, the rules and regulations.
 - (4) The work of the prophets as advisers, historians, instructors, preachers, interpreters.
 - (5) The relation of the prophets and the prophetic order to the priests and the priestly order, and to the royal order.
 - (6) The place, in general, of the prophetic order in Jewish history.
- c. *Saul's Life and Character.*⁴ Here may be considered:
- (1) His person, family, tribe.
 - (2) Condition of Israel at this time; their demand for a king.
 - (3) Circumstances of his selection, anointing and confirmation.
 - (4) Traits of character displayed in the war with the Philistines.
 - (5) Circumstances connected with his rejection.

¹ Up to this time, the work has been of a preparatory nature. Having learned what was in the book, the ground covered, we may now take up work of a more advanced character. To have taken up this work at an earlier point, would have been premature.

² Read (1) in Kirkpatrick's Introduction to Books of Samuel, pp. 29-33; (2) in Geikie's *Hours with the Bible*, vol. III., pp. 1-75.

³ Read (1) in Kirkpatrick's Introduction, pp. 33, 34; (2) in Geikie (vol. III.), pp. 40-75.

⁴ It is probable that our narrative passes over the first ten or fifteen years of Saul's reign in silence.

- (6) Saul's attitude towards David: the facts; the explanation of the facts; his treatment by David.
- (7) Last days of his life; the resort to the witch of Endor;¹ the battle of Gilboa.
- (8) Good elements in Saul's character; the defects in his character; the extenuating circumstances in the case.²
- d. *David's Early Life.*³ This topic is capable of almost indefinite expansion. The material accessible for the study of David's life is very large, compared with that given us in the case of others. We have not only a minute historical account, but what is of almost greater importance, his Psalms. Only the following points will be suggested:
- (1) His childhood at Bethlehem; its influence upon his later life.
- (2) Circumstances connected with his taking up a residence at court.⁴
- (3) His treatment by Saul; his life as an outlaw in the wilderness; his flight to the Philistines, and residence in Ziklag.
- (4) David's early life as a discipline to prepare him for the throne.
- (5) David's character, compared with Saul's.
- (6) David and Jonathan; their love and its basis; the character of Jonathan.
- e. *David's Early Psalms.*⁵ The study of this period includes also the study of those Psalms written by David before coming to the throne. This is a delicate and difficult work. We can only indicate the particular Psalms referred to, and give directions for their study.⁶
- (1) By the superscriptions, the following Psalms are assigned to this period: LIX. (cf. 1 Sam. XIX., 11-18), LIV. (cf. 1 Sam. XXIII., 19 seq.; or XXVI., 1 seq), LVI. and XXXIV. (cf. 1 Sam. XXI.), LVII. and CXLII. (cf. 1 Sam. XXII., 1, or XXIV., 3), LII. (cf. 1 Sam. XXII., 9), LXIII. (cf. 1 Sam. XXII., 5). Some of these are certainly doubtful, particularly LIX., XXXIV. and LXIII. Perhaps there may be added VII., XI., XXXV.
- (2) For the purpose in hand, these Psalms may be studied as follows:
- (a) Read over the Psalm carefully, and endeavor, so far as possible, to associate the thoughts expressed with the occasion suggested in the superscription.
- (b) Examine each verse with a view to finding any expression, if such exist, which is not in accordance with the occasion suggested.
- (c) Discover the general theme of the Psalm, and study the relation sustained by the several parts of the Psalm to this theme.

Remark.—A careful and conscientious performance of the tasks assigned above will surely not fail to yield results of a valuable and permanent character.

¹ This event will come up again for detailed study in a later part of the work on this book.

² Read (1) in Kirkpatrick's Introduction, pp. 36-37; (2) Geikie, vol. III., pp. 75-102, 162-182;

(3) Sime's *Kingdom of All-Israel*, chapters I., II., III., IV., VI., VII., VIII.

⁴ Read (1) in Kirkpatrick's Introduction, pp. 38-41; (2) in Geikie, vol. III., pp. 123-183.

⁵ The difficulties involved in this topic will be taken up in a later connection.

⁶ The treatment suggested is, of course, a very meagre one, but sufficient perhaps in view of the work we are attempting. These Psalms are included here, not for themselves, but for their supposed relation to the narrative under consideration.

⁷ For the clearest, and upon the whole most satisfactory treatment of these Psalms, the student is referred to Perowne's Commentary on the Psalms, published by W. F. Draper, Andover, Mass., two vols. Price, \$6.75.

→BOOK NOTICES←

WELLHAUSEN'S HISTORY OF ISRAEL.*

This famous "Prolegomena," which has made such a stir among biblical scholars, is at last accessible to English readers. It has three divisions: History of Worship; History of Tradition; Israel and Judaism. In the first are considered—the Place of Worship; the Sacrifices; the Feasts; the Priests and Levites; the Endowment of the Clergy. The object of the discussion of these topics, as well as of the whole Prolegomena, is to show that Israel, instead of having commenced its national life as a church, began as a state, and that the religious laws and institutions of the Pentateuch were not given entire through Moses at the commencement of Israel's career, but are the growth of centuries, mainly indeed not written until the close of the exile. This startling conclusion is reached first by the consideration of the religious cultus of Israel. An examination of the historical and prophetic books is made, to show that this cultus was by no means uniform. Three stages are discovered, an example of which is seen in the usage respecting the place of worship. During the earlier period of Israel's history, Jehovah was worshiped at different places, and various localities were held sacred, where sacrifices were offered with impunity. This continued until about the time of Josiah, when a reformation took place, and one sanctuary alone was regarded lawful. From that time onward this idea always prevailed, until, by the close of the exile, this was thought to have been the custom from the day of Moses, and according to law given through him. This course of history, which, moreover, is held to be the natural one,—the simple and flexible ritual preceding the complex and rigid,—in its three stages, has a correspondence in the legislation of the Pentateuch. There, three codes are found; the earliest belonging to the narrative of the Jehovist, which embraces about one half of Genesis, and is the source of many of the narratives of the other books, and the legislative elements (Exod. xx.—xxiii., xxxiv.). The second code corresponds with Deuteronomy; and the third, the priestly code, while containing a portion of Genesis, has for its basis Leviticus, with the allied portions of the adjoining books, Exod. xxv.—xl. (except xxxii.—xxxiv.), Num. i.—x., xv.—xix., xxxv.—xxxvi., with trifling exceptions. The legislation, now, of the earliest code, that of the Jehovist, is found to correspond to the usage and ideas exhibited in the earliest stage of Israel's history; and that of the other two codes, to those of the following stages. Now, since it may be taken for granted that ordinances "do not merely hang in the air, quite away from or above the solid ground of actuality," each of the three codes is to be assigned to the period to which its legislation corresponds. And the priestly code, the most elaborate, corresponding to the third period, that of the exile and restoration, is there to be assigned,—marking the beginning, not of Israel's history, but of Judaism. This is the conclusion

* PROLEGOMENA TO THE HISTORY OF ISRAEL, with a reprint of the article Israel from the "Encyclopedia Britannica." By Julius Wellhausen, Professor of Oriental Languages in the University of Marburg. Translated from the German, under the author's supervision, by J. Sutherland Black, M. A., and Allen Menzies, B. D., with Preface by Prof. W. Robertson Smith. Edinburgh: Adam & Charles Black. MDCCLXXXV. Pp. 552. Price, \$6.00.

reached by an examination of the history and laws of the place of worship, and also of the sacrifices, sacred feasts and priesthood.

In the second part of the Prolegomena, this conclusion is sought to be verified by an examination of the historical books. These writings are assumed to have been colored and molded by the ideas of the age of their composition and revision; and this coloring and molding determine, then, when these ideas were prevalent. Chronicles is first examined. It is found to be the inevitable product of the conviction that the Mosaic law, the priestly code, is the starting of Israel's history, and that, in it, is operative a play of sacred forces such as finds no other analogy. At the time of its composition, then, the ideas of the priestly code were, so to speak, rampant; and, if they are not found in the earlier literature, this code naturally belongs to that period. An examination, now, of the earlier literature shows that this is the case. For though Judges, Samuel and Kings bear the marks of revision, yet this revision does not proceed on the assumption of the priestly code (that indeed seems to have been unknown), but on the basis of Deuteronomy. This indicates, then, that the priestly code was not in existence at the beginning of the exile. But these books contain also much material which does not harmonize with the Deuteronomic code, while it does with the Jehovistic. This, then, indicates a period when Deuteronomy was not in existence. It does not belong to the earliest stage of Israel's history. To arrive at these conclusions, the books are given a most thorough critical analysis. The narrative of the Hexateuch is investigated in a similar manner; and the difficult task is undertaken of unfolding and laying bare the parts belonging to different periods.

The third division, Israel and Judaism, discusses still further the composition of the Pentateuch, and shows the gradual development of the written law and the idea of the theocracy.

The views and arguments of this work are by no means original with its author, and he freely acknowledges his indebtedness to others; but to him belongs the credit of having stated them in a most significant and attractive way. This is really the work of a master-hand; and one cannot wonder that many scholars have felt its force and have adopted its conclusions. This work, however, as might already be inferred, is thoroughly rationalistic. It knows nothing of infallible inspiration, nothing of supernatural revelation. Its tone is far from reverent to those who receive the Old Testament as the word of God. Professor Wellhausen fits also the statements of Scripture to his theory with unwarranted ease, if not often with palpable misrepresentation, and ignores its difficulties with the proud assumption that it is the truth, and that all objections must down before it. His main underlying principle is a false one, i. e., that the usage and the acceptance of a form of worship must *necessarily* precede its existence in law. Such precedence is not necessary. Its necessity is contradicted by every movement in the Christian church to go back to the teachings of the New Testament. The value of this work is in the many facts of Scripture presented in a new light, which show the necessity of further and more exact and scientific study in the whole domain of Old Testament history. Professor Wellhausen and his coadjutors are doing the same for the Old Testament that Baur, and his school, did for the New. The course and outcome of their criticism also will be undoubtedly the same. The truth will be more fully known; and though received views may be modified, yet God's Word will be clarified and will shine more perfectly in the Law, the Prophets and the Scriptures.

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❖THE❖OLD❖TESTAMENT❖STUDENT.❖

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IT IS a graceless task to criticize. The world, although full of critics, holds them in low estimation ; while critics themselves despise each other. Yet, criticism, and that of the destructive type, is often a necessity. It is doubtless more easy, and more pleasant, to praise ; just so it is more easy and more pleasant to sin ; and much of the praise, whatever may be true of much of the criticism, *is* sinful. There are those who praise every thing ; there are those who criticize every thing. The one class is as culpable as the other. There is a time to praise ; a time also to criticize. Let both of these duties be exercised judiciously.

The question of Bible-study in the theological seminary is one which demands consideration ; nor will it drop out of sight, until a better understanding of the facts in the case, of the evils existing, shall have been obtained. As long as the prime object *for* which the seminaries were instituted, is neglected, as long as the Bible receives only cursory attention in what are supposed to be Bible-schools, *so* long will there be need of criticism. In such cases, there is danger, it is true, of including those who do not deserve criticism with those who do deserve it. It is impossible, in the very nature of the case, to make any but general exceptions. There are, without doubt, some institutions in which the best thing possible, under the circumstances, is being done. Our remarks do not apply to these institutions, but to those in which, it would seem, the worst possible is being done in this line. The question is a grave one. It resolves itself into this : Is the Bible to receive that attention at the hands of men preparing for the ministry which is necessary to make them familiar with its contents, thoroughly imbued with its spirit, and capable of handling it in an effective manner ? All this is needed by every man sent forth to proclaim the Word of God. Shall it be given him ? Shall it be required of him ?

WHILE, however, the question, in the form just given, is the general one, it will be found, upon study, to present itself in different shapes. Those who have in charge the theological education of our day have many problems with which to wrestle; and the particular problem of Bible-study in itself offers much that is difficult. Let us, briefly, analyze the subject. What in detail are the questions which are being asked and which must be answered? For our purpose, they may be roughly classified under five heads:

1. *The attention paid by Seminaries to Bible-study (in the strict sense of the term).*

Is it sufficiently emphasized? Do men, generally, leave the Seminary with that real acquaintance with the Bible which they ought to have? Is the demand for a deeper, broader study of the Bible, especially the Old Testament, well grounded?

2. *The study of the Bible in English in the Seminary.*

Would this be attended with good results? Are there kinds of Bible-work which can be done as well from the English Bible as from the Bible in the original languages? Does the importance of the subject make desirable a separate department for the study of the Bible in English, in addition to the closer exegetical work done upon the basis of the original?

3. *The study of Biblical Literature and History.*

Is this work worthy of a greater attention than is now being given it? Would it be well to require of every student a detailed knowledge of *Biblical* history as well as of *Church* history? How far should questions of "higher criticism," the most plausible, be considered in the class-room? To what extent is Biblical history of value in furnishing material for illustration, as compared with Church history?

4. *The study of Hebrew.*

Is too much or too little time given to the acquisition of Hebrew? Should the study be recommended to all divinity students? Should a knowledge of Hebrew be required for graduation from the theological seminary? Is the time spent by many men in this study practically lost? Is there danger of using time in this way which could be employed to greater advantage in the study of the English Bible? Would it be well for men to be prepared in the principles of the language before entering the Seminary? Is such a plan practicable? Should such a preliminary knowledge of the Hebrew be *required* for admission to the Seminary?

5. *The question of Biblical Theology as distinguished from Systematic Theology.*

Is there ground for the distinction now coming to be made? Is the department of Biblical Theology one of real practical importance? Is it worthy of recognition as a distinct department with a separate professor?

WISDOM is confined to no one man, profession or locality. It is the consensus of opinion which has weight. We furnish, therefore, to our readers, in this number, a symposium upon the subject of *Bible-*

study in the Theological Seminaries. It will be noticed that in most cases the opinions expressed are directly in answer to the questions given above in detail. The contributors to the symposium are men of the highest reputation in the ministry and in religious journalism. They are men who know, if any one knows, the public feeling. The May number of THE STUDENT will contain a continuation of the discussion. Lack of space forbids its completion in one number. It is hardly to be expected that on questions of such detail there should be strict unanimity. Yet the differences of opinion are very few and of a minor character. Some opinions are briefer than others; some go more into particulars than others; but in all there is the same strong feeling that the Bible does not occupy the place in the theological curriculum which it deserves. Let not the brevity of some answers, a brevity rendered necessary by the limited space at our command, detract from the interest.

An interesting fact here deserves mention. Several of those who were invited to participate in the discussion, for various reasons, were unable to do so. Of those who declined, however, the majority assigned as their reason for so doing the fact that they did not wish to *criticise publicly* the management of the theological seminaries. The inference from this must be, that their opinion, if expressed, would have been a public censure; but this they felt unwilling to utter. The truth is, as indicated in a former number of THE STUDENT, dissatisfaction in regard to this matter is general. That there is good ground for the dissatisfaction cannot well be doubted in view of the facts. Let us have a free expression of opinion, regardless of consequences.

WERE the prince of the lower regions called on to construct for our theological seminaries a curriculum of study which he would consent to endorse, it has been suggested that, whatever he might do with Dogmatic Theology, Church History and Homiletics, no provision for Bible-study would be included. There are considerations which might prompt him to continue at least some features of the other departments; but the study of the Bible would certainly be abolished. But that which *he* would do away with, we must preserve, and emphasize, and provide for in the most ample manner. What, then, it may be asked, would constitute a proper provision for such study? The following suggestions are offered:—

1. Let a larger proportion of time be given to the direct study of the Bible than is now given it in the majority of our seminaries. It is, perhaps, difficult to say what proportion of the whole time could, with justice to the other departments, be devoted to this work.

It would, however, be reasonable and fair to allot *one-half* of the entire time to the studies which are directly connected with the Bible.

2. Let the principles of Hebrew be acquired, the drudgery-work be done, before entering the seminary. This is an old suggestion. Yet to-day the possibility of its realization is greater than ever before. There are few colleges which are not able to provide instruction in Hebrew. Let it be an elective in the Senior year. For those who cannot thus gain the assistance needed, the Institute of Hebrew, organized with this as its chief object, has provided satisfactory facilities. Starting with the ability to read easily ordinary Hebrew prose, what a chance, now denied him, the student would have for mastering the contents of Holy Scripture. This plan is entirely feasible. It can be all but universally adopted within five years, if those who appreciate the necessity of it, will join hands in an effort to bring it about.

3. Let the student be impressed with the thought that Bible-study *is* important. And to this end, let special books in both Old and New Testaments be assigned him for study during the long summer vacations. It is true that his work in the preparation of sermons is taxing; but it is with Bible-study, as with prayer; no time will be lost in engaging in it. Besides, from the very beginning of his ministerial labors there will thus be formed the habit of Bible-study. Let the work assigned be presented for examination upon his return to the Seminary. This work need not be Greek or Hebrew work, but the study of the English Bible.

4. Let the study of Bible-history be required. Let every event, and every character be made a special study; and not only this; let the philosophy of this wonderful history be sought out. Let the relations of events to each other, their connection with profane history be made the subject of investigation. Fill a man with a knowledge of Bible-events, Bible-thoughts, and Bible-expression, and he will be *well* filled. Nor is the work to be done by a few informal lectures in connection with the more strictly exegetical work. It should be a separate and independent work, beginning the first week of the student's training, and closing only at his graduation.

5. Let the Bible be studied in English, in addition to the work done upon the basis of the original languages. Supposing one-half of the student's time to be given to Bible-study, let this half be divided equally between Old Testament work in Hebrew, New Testament work in Greek, and Bible-work (Old and New Testament) in English. In other words, let there be *six* departments, of equal rank, in the seminary; one of these *six* being the study of the Bible in English, It is not necessary to establish a new chair. The Old Testament Eng-

lish work should be performed by the Hebrew Professor, for none but a Hebrew Professor would be capable of doing it. The same is true of work in the English New Testament. The good effects of such a plan would be felt almost immediately.

One or two matters of minor importance might be added, but space forbids. Let us have, therefore, in our seminaries, (1) more time for Bible-study, (2) a knowledge of the principles of Hebrew required for admission, (3) the requirement of a definite amount of Bible-study during the long vacations, (4) the thorough study of Bible-history, and (5) the study of the English Bible, and the results accomplished will be more satisfactory. *All* this is needed. No one can reasonably deny the justice of the claim. Nothing less will satisfy either the students who are pursuing their course of study, or the churches by which the seminaries were founded, and in the interests of which they are supposed to be conducted.

A SYMPOSIUM ON BIBLE-STUDY IN THE THEOLOGICAL SEMINARIES.

[These opinions have been expressed in reply to the questions asked above.—Ed.]

I have no such familiarity with the present courses of study in our theological seminaries as would justify me in criticising them; though I have a general impression, which appears to be largely shared by the public, that the time devoted to metaphysical theology is out of proportion to that devoted to Bible-study. However that may be, I am sure that the main topics of ministerial study should be these: 1) Human nature; that is the patient; 2) The Bible; that is the medicine; 3) Pastoral Theology; that is the art of applying the medicine to the patient. Scholastic theology and church history are of value chiefly, if not only, as they bear on one of these three departments. Human nature must be studied mainly in the parish; I hardly see how the Seminary can do more than give the student some hints to guide him in it. And of the other two, it is clear that a study of the Bible must precede a study of the art of applying its principles in pulpit and pastoral work. It seems to me, therefore, that the Seminary can hardly overrate the importance of Bible-study. It is equally clear that this must involve careful biblical exegesis, at least enough of it to enable the student to interpret the Scripture himself, and not be wholly dependent on the commentaries and glosses of others. Such dependence makes him a scribe instead of a prophet. It also ought to include a comprehensive study of the Bible as a whole. He ought to know the nature of the political and ecclesiastical institutions of Moses, the spirit of Hebrew poetry, and wherein it differs from that of other literatures, the line of development of Hebrew history, the great facts in Christ's life and the essential principles involved in his teachings, and the great lines of philosophic and religious thought in Paul, as well as how to construe a Greek or Hebrew text.

How far such instruction is given in our Seminaries I do not really know; though it is my impression that there is considerable room for improvement, and that it is not unfrequently the case that a graduate is better able to give a good account of the difference between modern scholastic theories of the atonement than to give the characteristic resemblances and differences between Isaiah and Jeremiah, or John and Paul.

LYMAN ABBOTT.

Office of the Christian Union, New York, March 1, 1886.

1. My impression is that better and more thorough exegetical work is done at present in our theological seminaries than was the case twenty-five years ago. In fact the methods and principles of interpretation have been almost revolutionized within that time. The cheap, easy-going allegorical use of the Old Testament has become obsolete, and is distasteful to thoughtful men; and this makes imperative that broader knowledge of Moses and the prophets which takes note of their structure and historical setting.

2. There is a rapid, comprehensive study of the Bible, which can be secured by the ordinary student only through the use of the English Version. Such a use of the vernacular should not be confined to those who have not studied Hebrew and Greek, but should be obligatory upon all, and preparatory to the closer and more scholarly work of exegesis in the original tongues.

3. Church History should begin with Abraham, in whom the covenant first assumed historic form. And this is all the more needful at present, as the controversy now hinges on the origin and authority of the Mosaic ritual and religion. To ignore the "higher criticism" would be suicidal and wicked, for its conclusions have been popularized, and they can be discredited only by refuting the assumptions on which they are based. The study of the Old Testament is the theological duty of the hour.

4. If the proficiency in Hebrew is no greater now than it was twenty years ago, to talk of giving less time to its study is equivalent to abandoning it altogether. The average knowledge of Hebrew amounts to a waste of time spent in its acquisition. It may be doubted whether a preliminary knowledge of Hebrew could be required as a condition for admission to the seminary, and I have sometimes thought that it might be made an optional study, and left to specialists in the ministry. Still, there are many things to be said in favor of even a superficial knowledge of the tongue embalming the most ancient documents of our faith.

5. My personal sympathies are adverse to the distinction, and to the separation of the departments of Biblical and Systematic Theology. The knowledge of the Bible is incomplete unless it is comparative and comprehensive, both descriptive and constructive. The part can be known only in its relation to the whole. And Systematic Theology is baseless apart from biblical study. The distinction belongs to the German method of deriving the substance of dogmatics from Christian consciousness and the confessions, and does not harmonize with the American method of immediate and sole appeal to the Bible.

Brooklyn, N. Y., March, 1886.

A. J. F. BEHRENDT.

1. Bible-study is by no means sufficiently emphasized. Men leave the seminary without real acquaintance with the Bible. There is a demand for a deeper study of the Bible, and it is thoroughly well grounded.

2. There are some kinds of Bible-work which can be done with better results from the English Bible than from the original languages; and the English Bible ought to be studied in the seminary; but I do not think there ought to be established a separate department for such study.

3. Biblical Literature and History deserve great prominence. A knowledge of biblical history should be required as well as of church history. Questions of Higher Criticism should be discussed in the class-room until they are set aside or settled reasonably. A knowledge of biblical history is of far superior value in preaching to a knowledge of church history, for the people understand more of biblical than of church history.

4. The study of Hebrew should be recommended to all divinity students, for it is important for all to be able to use commentaries on the Hebrew Testament, and as a rule it should be required for graduation, though there will be a few exceptional cases. Time spent in the study of Hebrew would never be lost, if ministers would keep up the study of it or use commentaries on the Old Testament. There is very little danger of misusing time spent in the study of Hebrew. Students ought to have elementary training in Hebrew before entering the seminary; but *requirement* of such preparation cannot generally be made until the standards of theological education have been much improved.

5. There is ground for the distinction between Biblical and Systematic Theology. A separate chair for the former should be established in theological seminaries that have the necessary funds.

JOSEPH COOK.

Boston, March 6, '86.

I have always thought that the study of the Bible *as a text-book* should be the main study in our theological seminaries, the Hebrew and Greek Bible first and the English Bible second. The Bible is too generally used in the seminaries to furnish proof-texts for theological systems, when the systems should grow out of Bible-study as a connected whole. I have found seminary students, on leaving the seminary, rather acquainted with doctrinal systems (as such) and their defenders, than able to support truth by a free use of Scripture. The Old Testament especially, as introducing the New, and thus explaining it, is greatly neglected.

Biblical History, including the "Higher Criticism" in its just sense, should have a prominent place in seminary instruction. Rightly taught, it would strengthen young ministers in reverence for the Word, and teach them to illustrate their discourses from the divine records, giving the very "ensamples" God intended for the church's benefit. Our pulpits are in danger of forgetting the inspired Word, and putting in its place the vagaries of pulpit philosophers and the smart allusions of voluble orators.

The thorough study of Hebrew would stop all this. One cannot imagine a Hebrew scholar degrading the pulpit with rhetorical antics. The rudiments of Hebrew should be mastered by the student, before he enters the seminary, so that he may begin at once, when there, to study the Bible and not Hebrew. His Hebrew can be perfected as he studies the Bible. It is want of knowledge of God's Word that turns the preacher off from the right track and makes his preaching either dull or erratic. Our colleges should have a course in Hebrew for every Senior who has the ministry in view. That could readily be done, especially in these days of elective studies.

I cannot believe in a distinct chair of Biblical Theology as distinguished from Systematic Theology. The two should be one. The whole "system" should flow directly from Bible-study. The Pentateuch, the Psalms, Isaiah, the Gospels, the Acts and the Epistles should be read in the original carefully by every seminary student, and his theology should be evolved from this careful reading under the guidance of his professors. This would make sound theologians and powerful preachers.

HOWARD CROSBY.

New York, February 24, '86.

1. I say emphatically, No. Whatever else ministers may be, they ought to be men of the One Book; not so much men who know *about* the Book, but men who know the Book. I think the demand for a deeper and broader study of the Bible itself a demand thoroughly well grounded, to be most thankful for, and one which, if ministers will not heed, they must and they ought to go under.

2. Yes. I think there ought to be a separate department for those students who can only work in English. There always will be and must be such students, and special provision should be made for them.*

3. Emphatically, Yes, again. I say Biblical History is more important than Church History, important as that is. Every educated minister, it seems to me, ought to know the meaning and intent of what is called the "Higher Criticism." I think the most fresh and forceful of all illustrations are Biblical. The Old Book never wears out.

4. Too little, too little. In answer to all the questions under this head, I say the time ought to come quick when it should be esteemed an immense shame that a man who has been through college and seminary should not thoroughly know Hebrew. If I had only known it as I ought to have known it! But in my time it was thought a kind of side study, and I esteemed it a side study and the feeling of my weakness here galls me every day. I am seeking to make up my deficiency by study now under a Hebrew teacher—but the golden time has passed. What can a man do amid the tyranny and distraction of the pastorate!

5. Yes. First Biblical Theology, then as its flower and harvest, Systematic. But give me accurate knowledge of the Biblical facts which go to make up the system first.

WAYLAND HOYT.

Philadelphia, March 10, '86.

Conceiving that the chief object of a theological seminary is to make able and efficient preachers of the Gospel, rather than scholars, and regarding the matter of time as an important element in the case, I am persuaded that three years is as long a time as ought to be given to the work of special theological study, before entering upon the active duties of the ministry.

All that can be done in three years, and done well, ought to be done, but in my judgment, any course contemplating more than three years for its accomplishment ought to be rejected. In any course of study, much depends upon the teacher; and in none is a teacher more to be desired, and in none is the character

* Dr. Hoyt evidently misunderstood the question, which was not, whether instruction in the English Bible should be given to those who were not familiar with Hebrew and Greek, but whether such instruction should be given to those who knew Hebrew and Greek, in addition to the closer exegetical work based upon those languages.—Ed.

of the teacher of greater importance than in a theological course. Premising then, that the teachers in a theological school are all that they ought to be, I must say :

1. Looking over the curricula of our theological schools, and calling to remembrance the methods pursued in my day, it has not occurred to me that there is any serious lack of Bible-study in our seminaries at the present time. Pursuing the course as set forth in the catalogues of our seminaries, it seems to me the Christian young man, having arrived at years of some maturity, ought to be quite familiar with the Bible. If he is not, the fault is not in the prescribed course, but in himself and in the method of instruction.

2. I am of the opinion that the best results of Bible-study are secured by the use of the original languages; and while I would encourage the study of the Scriptures in the English, and would encourage some men to enter the ministry without any knowledge of the Greek or the Hebrew, I would not encourage the classical student to spend his time in the seminary with the English version, whether the King James or the Canterbury. It seems to me that there is no special demand for a course in the English for the student who is familiar with the original languages.

3. I would make Biblical History very prominent in the theological course. While Church History is of great importance, it ought to be subordinated to Biblical History; and, in the latter, the student needs the help of a system and the guiding hand of the professor quite as much as in the former. Questions of "Higher Criticism" ought not to be either ignored or waved aside in the classroom. That is the place for them, and there they ought to be so handled that the faith of the student becomes thoroughly established in the truth of the Word of God. Here much depends upon the teacher, and no man who is in doubt with regard to these great questions ought to have a place in a theological seminary. The man who raises spirits which he cannot down ought not to be allowed to occupy a chair in a theological seminary sustained by evangelical Christians. Biblical History is far more useful to the preacher than is Church History.

4. A knowledge of the Hebrew is very important for him who would be thoroughly furnished for the work of the ministry, though it is of far less importance than is a knowledge of the Greek. It is possible to spend too much time with the Hebrew. It is not practicable for the active minister, intent upon winning souls to Christ and guiding his flock in the way of righteousness, to be an original investigator in the field of Hebrew science and literature. Some one else must do that kind of work for him. But it is desirable that the student of the Bible be able to appreciate a criticism upon the basis of either language, and to use with profit and pleasure those commentaries founded upon the original languages. It seems to me that, in a three years course in a seminary, there is sufficient time for an acquirement of such a knowledge of the Hebrew.

5. The distinction between "Biblical" and "Systematic" theology is not new. Such a distinction has long been recognized. But any theology which is not biblical is weak and useless. A truly biblical theology may be a truly systematic theology, and *vice versa*; and there is no good reason for separating them. It is of great importance that the student of the Scriptures, and especially the minister of the Gospel, be able to systematize his knowledge; and systematic theology ought to be so taught that the student may be able to discern at once, when using a passage of Scripture, what are its bearings upon any one or all of the great doctrines of the Bible. He who does not accustom himself to study passages of

Scripture in their relation to all other passages, and in their relation to some systematized formulary of doctrines, will not be able to teach well, nor can such an one be relied upon to pursue investigations when beyond the oversight of a teacher. It is one thing to know the Bible in detached portions, and quite another thing to know it as a whole. It is important that it be known both in whole and in detail. And herein consists one great difference among preachers. He only is the "thoroughly furnished" man who knows the Bible in relation to itself.

The writer readily admits that his views are conservative in their tendency, and he is also willing to confess that he does not see evidence that the thought and experience of hundreds of years has been proven fallacious only during the past thirty years or less.

G. W. LASHER.

Office of the Journal and Messenger, Cincinnati, O., March 4, 1886.

1. A very large emphasis needs to be placed on Bible-study. In my day it was not studied enough either broadly or microscopically.

2. There is a large part of Bible-study which, with the knowledge of the original languages possible to most students, can be much better done mainly in English, with references, when need be, to the original.

3. A detailed knowledge of biblical history is very important to the true understanding of the meaning and application of many portions of Scripture. Not a little error has originated from applying to other circumstances the words uttered on particular occasions and in peculiar circumstances.

I do not see how questions of higher criticism can be kept out of the classroom. But I would most carefully avoid rushing after every new opinion or fashion of thought, and shouting "Eureka" too soon. There are tides in the thoughts as well as in the lives of men, and those on the front wave have usually to recede, but a professor, on that wave, might leave his students high and dry on the desert shore, before he himself receded to the level of the ocean of truth.

4. I studied considerably more Hebrew in the seminary than was required, and wish I had studied more. But when one comes into practical life, there is such an infinite number of practical lines of thought and investigation, that I do not see how a great deal more can be done in Hebrew without a longer course of preparation. The preacher is like the man who wanted a small snug cottage home containing ten large rooms.

As to the requirement of Hebrew for admission to the seminary, how can it be done with no preparatory schools (till the schools of the Institute were founded)? It may be a right requirement in the near future.

5. On question *five* I am not competent to give an opinion, but I have often wondered how the two departments of Biblical and Systematic Theology could be separated, except to mutual loss, and have imagined that the biblical department of theology was added, because as yet it was not possible to change the method of teaching systematic theology; or in order to get more sound theology into the students. I have supposed that Bible-study was the foundation of systematic theology, and that we ought to have both the foundation and the temple upon it, whether built by one builder or two.

F. N. PELOUBET.

Natick, Mass., February 27, 1886.

1. I have not the least doubt that the basis of all true biblical preaching is biblical exposition, and the basis of this is the knowledge of the original tongues in which the Word was written.

2. The English Bible should be more studied, as that is the Bible of the people—and which we practically use in all pulpit ministration. Whatever be our studies in the Hebrew and Greek originals, our preaching is in English and in the dialect of the vernacular versions. Hence we must be familiar with this, and its words are to be the very dialect of the pulpit.

3. By all means have *Biblical History* studied. In some respects it is more important than church history, and in others may be regarded as complementary to it. I would reverently pursue biblical criticism.

4. The Hebrew is as necessary to the Old Testament, as the Greek to the New. And no man understands his *Bible*, or even the New Testament who does not to a degree master the *Old*. The Hebrew should be more prominent.

5. So of Biblical Theology. Much of our systematic theology is controversial and polemic. A biblical theology would impart practical power in using truth for the salvation and sanctification of souls.

ARTHUR T. PIERSON.

Philadelphia, Pa., February, 1886.

1. My impression is that with every earnest minister a sense of deficiency in acquaintance with the Bible, as such, grows as he gets farther into his work, and as he feels more the pressure of its peculiar responsibility. If he should feel, also, as I think many educated ministers do, that his seminary course was in some degree defective at this point, it would not be surprising. He perhaps himself, in the variety of claims upon his attention and time as a student, failed to realize the importance of this one, while those who guided him in his course found it difficult to make room for Bible-study that should be apart from the regular exegetical work. At a time when the customary seminary course is under discussion with a view to improving it, the questions you have proposed are, for these reasons, at least deserving of consideration.

2. Studying the Bible in his own language, the student is studying the Bible as he does not, will not, perhaps *can* not, in Greek and Hebrew. It is with the Bible alone that he then occupies himself, while his one object is to know *it*. Doubtless, the critical study of the Scriptures will require that these writings in their original languages shall be dealt with. And even in the study of the English Bible, occasional recurrence to the original is desirable, if not indispensable. But it truly does seem that certain ends of Scripture study may be gained with the English Bible as the matter in hand which are not to be realized in any other way.

3. It is, perhaps, in respect to biblical history, taking the phrase in a pretty wide meaning, that such study as is here in question is of especial importance. I do not mean Bible history merely as such, but Bible history as revealing that connection among the various parts of Scripture, that divine idea which declares itself with more and more clearness all along the line of divine dispensations, and that relation of the whole scheme of revelation to human history in general, which all come to view, in proportion as Bible history is studied and understood. This, I suppose, cannot be realized in any considerable degree in the methods usual in teaching Hebrew and Greek language and exegesis. In such study of

Bible history as is now under view, some questions in what is termed the "Higher Criticism" must, I should suppose, be more or less included. It does not seem desirable that so much of this should be attempted as to occupy the student with mere critical puzzles, but only so much as a sound criticism has already made clear and helpful in explaining the history as it stands. For purposes of illustration, it seems to me that the Bible might be, and ought to be, far more brought into use than it now is. No man can appreciate the richness of resource for such purposes supplied, alike in the Old Testament and the New, till he has tested the matter by trial and practice.

4. I should hesitate to express an opinion on the point whether "too much or too little time is given to the acquisition of Hebrew;" and will only say that I am one of those who rejoice greatly in the revival of interest in this branch of sacred learning. Oriental study, in general, I am wont to think, is acquiring a value from year to year which is significant of important results as connected with what scholars and explorers are bringing to light in the world's oldest lands. It may be too much to make acquaintance with Hebrew indispensable to graduation, yet it seems to me desirable to encourage good scholarship in these directions, and with that view it would be highly helpful if students could come to their seminary work with some measure of preparatory training in Hebrew, as in Greek.

5. It would seem that there is a distinction between Biblical and Systematic Theology; perhaps, however, only so far as concerns what is prominent and characteristic in each. Without assuming too much, I may perhaps say that what may be called biblical theology grounds itself more exclusively in biblical study. In case a professorship for instruction in the English Bible should be established in any seminary, I fail to see any occasion for one also in biblical theology. The latter would come, of necessity, within the scope of the former; leaving to the very important chair of systematic theology that unfolding of this largest and noblest of the sciences, which is essential to such a grasp of its great themes as every minister ought to have.

Of the *practicability* of a distinct chair for instruction in the English Bible, in theological seminaries, I am not in a position to judge; I am only sure of this—that should such a thing be found practicable, it would be welcomed by a very great number of thoughtful Christian people, as a highly important step in advance.

J. A. SMITH.

Office of The Standard, Chicago, March 1, 1886.

1. I believe that too little attention, by far, is devoted in our theological seminaries to Bible-study. Other studies of less importance occupy the time. The Bible is the primer book of the Christian minister. It should *all* be familiar, should be read and studied through from beginning to end, read again and again, its history and teachings more familiar than anything else, and large portions committed to memory. While the Old Testament is much less important to the minister than the New, he should be equally familiar in the knowledge of it. So far as I know, it is sadly neglected.

2. A competent man should not be kept out of the ministry because he does not know Greek and Hebrew. On the other hand, with comparatively rare exceptions, or, at least, in view of labor among cultivated people, a competent man

ought to study Greek and Hebrew. College graduates ought to know Greek well enough to pursue their studies of the New Testament in Greek, with their Greek professor, and should read the whole New Testament through again and again in Greek. But even Greek is not well enough known to the bulk of students to make this easy. And we have institutions of a good grade, where but a small proportion are college graduates, and the instruction has to be done chiefly in English. My own ideal in this respect for a seminary would include a great enlargement of the department of pastoral theology and homiletics, with a view to evangelistic training, in which department the practical use of the English Bible should have a very large part. I think this department might well give a larger share of attention to the substance and less to the form of preaching.

3. Church History, so far as it is unrelated to existing Church questions, should be read very cursorily, and relegated to specialists. We do too much Church History in seminaries. The history of the quarrels and councils of the first fifteen centuries are of very little importance in practical work. The history of the Congregationalists and Presbyterians and Methodists and Baptists in America is very important. I would require a detailed knowledge of Bible History, but not of Ecclesiastical History as it is in the books. The Higher Criticism and the Lower Criticism must be studied sufficiently so as not to be a bugbear, and so as to teach the student a love of research and to inoculate him with that healthy skepticism which will be a preventive from an attack of infidelity.

4. Too much may be made of Hebrew. Perhaps most students learn so little Hebrew that it were better that they had given their time to English. It is of very little use to crowd Hebrew on people without any scholarly tastes. Hebrew will not help a person be a good evangelist; and the leading duty of every pastor is to evangelize people. "First catch your hare." Hebrew is no bait with which to fish for souls. Men like Moody and Pentecost and Sam Jones, who know no Hebrew, ought not to be shut out of the ministry. One of them may be worth a whole raft of men with their heads crammed with paradigms and dashes. Yet I earnestly believe in those who can, studying the Bible in the original languages, but, yet with the first view of getting as familiar with actual reading as possible, without too much bother about niceties of grammar. Of course it would be well for those who can make Hebrew a specialty to study it a little in college or in some summer class, before entering the seminary, but I would not make it obligatory.

5. I am not over-sanguine as to the importance of the special department of Biblical Theology. The professor can read any thing into that department he chooses, as he can into Systematic Theology. No professor of the latter department would allow that his teaching is not biblical theology. The great danger of a department of Biblical Theology is that it may run into literalism. A true biblical theology comes not out of interpretation of texts so much as out of being imbued with the great principles of the Bible which may be expressed with rhetorical variations and contradictions. If such a chair can be well managed its chief advantage will be in showing the contrast between the largeness and liberty, not to say, indefiniteness often, of unscientific, but deeply and truly practical biblical teaching, and the logically and intellectually important, but, so far as the salvation of souls and the edification of the Church goes, the unimportant formulation of all our religious faiths, and their harmonization with each other and with all philosophy and science.

In my opinion the present needs of our theological seminaries are in the line of greater familiarity with the Bible; instruction in the methods of evangelization (revivals, after-meetings, dealing with enquirers, mission services, etc.); and instruction in the sociological relations of the Church to labor, poverty and crime.

WILLIAM HAYES WARD.

Office of The Independent, New York, February 23, 1886.

THE ALPHABETICAL PSALMS.

BY GEORGE DANA BOARDMAN, D. D.,

Philadelphia, Pa.

The alphabetical Psalms are Psalms in which the letters of the Hebrew alphabet are used as the letters of names and words are used in modern acrostics. Psalm CXIX. is a palmary instance. It consists of twenty-two sections, answering to the twenty-two letters of the Hebrew alphabet. Each section consists of eight couplets, each couplet beginning with the same letter. Thus each of the distichs in the first section begins with the letter *Aleph*; each of the distichs in the second section begins with the letter *Beth*; and so with each of the remaining twenty sections.

Now it may seem strange that such artificial peculiarities (some might be tempted to call them conceits) should be allowed a place in a book so august as the Bible, "written," as we are wont to say, "with God's own finger." It might be argued that Deity, in making his communications to mankind, would not "accommodate" himself so far as to present his truths in a form so mechanical and puerile. It might be argued that such stately truths as form the Bible should be robed in a language as stately. Accordingly, in this artificial structure and arrangement—in these acrostics and alliterations, in these plays upon words and letters and sounds, in short, in these artifices—we are told, is an argument against their inspiration.

The argument is more specious than valid. God inspiring the sacred writers gave them his thoughts: but he allowed them to express those thoughts in words and ways of their own. He breathed into them his truths: but he left it with them to express those truths in the way which seemed to them best; that is to say, according to their circumstances—their education, temperament, habits of life, etc. Hence the immense variety of biblical style, ranging from the epic of Job to the logic of Paul. This, in fact, is the reason why the Bible is so wonderfully adjustable to every variety of human temperament, and experience, and feeling.

But why did the sacred writers, in expressing in their own way the thoughts of God, resort to such artificial expedients as acrostics, alliterations, and the like? The answer is easy. Poetry (and God's thoughts as expressed in the Psalms are expressed in poetic form) is, and in the nature of the case must be, more or less a matter of assonance and rhythm and strophe; and so more or less a matter of artifice. For example: One of the artifices of the English poet is often seen in the terminations of his lines, as when he ends them with rhymes. On the other hand, one of the artifices of the Hebrew poet is often seen in the commencements of his lines, as when he begins them in the alphabetic psalms with the same let-

ters or similar sounds. The Hebrew method doubtless seems to us more artificial than the English. But this is because we are less familiar with it. We do not deem it puerile for the modern poet to end his lines artificially: was it puerile for the ancient poet to begin his lines artificially?

Nor is this all. It must be remembered that in ancient times there were no printing-presses to record and preserve the poet's effusions. If they were preserved at all, they were chiefly preserved in the amber of memory. How much memory is aided by these artifices of structure and arrangement is apparent from the fact that most persons remember poetry, especially rhymes, more easily than they remember prose.

Another circumstance ought to be added. Some of the Psalms were composed while the Israelites were in captivity. Exiles from the land of their fathers, they were greatly aided in their devotions and in the memory of their ancestral songs by these artificial devices of parallelisms, alliterations, and alphabetic order.

These considerations, and others which might be added, are sufficient to repel the charge of puerility which has sometimes been brought against the Hebrew poetry.

THE INTERPRETATION OF AMOS V., 25, 26.

BY PROFESSOR F. B. DENIO,

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It is said by Wellhausen and one, at least, of his followers that the literary prophets teach that a sacrificial system was no part of Mosaism. [Wellhausen, *History of Israel*, pp. 56 seq.; Robertson Smith, *Old Testament in the Jewish Church*, pp. 287 seq.] The following passages are pressed into service to prove the statement: Isa. I., 11-15; Hos. IV., 6-11; VIII., 11-13; Mic. VI., 6-9; Amos II., 4; V., 21-27; Jer. VII., 21-23. The two last passages are the really important ones. The remaining passages will readily fall into the line indicated by these two.

Amos V., 21-27. The historical setting of Amos' prophecy is this: Amos was sent to the northern kingdom where the worship rendered to Yahwe was schismatic and mingled with idolatrous practices. Verses 21-24 are a declaration of the unacceptable nature of this worship. "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment roll down as waters, and righteousness as a mighty stream." The last verse announces the fact that a punishment for their disobedience is to sweep over the land. Verse 27 announces the same fact. "Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of hosts." The verses to be examined are the 25th and the 26th.

Several grammatical points are to be noted: (1) At the beginning of the 25th verse is the syllable *haz*. It may be the article or the sign of a question. (a) The following reasons are quite strong against regarding it as the article: The word "offerings" has no article. The two words "sacrifices and offerings" are used

together—as here—many times, and the article is regularly omitted with both. The Septuagint and Vulgate take this as a question. (b) Taking this as a question, what does it signify? The question so introduced commonly signifies uncertainty, doubt or denial [Ewald Heb. Gram. 324. b.; Nord. 1099; Ges. 153. 2; Müller's Heb. Syntax 143], and sometimes it signifies affirmation, as Num. xx., 10; 1 Sam. ii., 27; Job xx., 4; Jer xxxi., 20.

(2) The emphatic words in the verse are "sacrifices and offerings." This precludes the interpretation "did ye bring . . . to me" as contrasted with bringing to some one else. It means "did ye bring *sacrifices and offerings*" to the neglect of other service.

(3) Verse 26 begins with "and ye bore." The form *unesa'them* might be regarded as perfect with Waw consecutive. This would be almost inevitable in the Pentateuch. Amos is not uniform in this respect. Amos iv., 7 *wehmarti* "and I caused it to rain;" vii., 2 *wehaya* "and it came to pass;" vii., 4 *we'akhela* "and would have eaten" are illustrations of the lawlessness of Amos' style. Linguistically there is [cf. Driver 119. a, foot-note] somewhat more reason to regard this case in v., 26 as a Waw consecutive, but exegetical reasons must settle the case. To the writer the Waw seems to be an adjunctive Waw to be translated by *also*.

Turning to the context, we notice that verses 21-23 state the offense of the house of Israel, verse 24 threatens punishment, verse 27 again threatens punishment. Verse 25 brings in the idea of offering sacrifices to God in the wilderness-wandering; this must be for the purpose of illustration. If the prophet means to say that Israel offered no sacrifices to God in that wilderness-wandering, the verse does not illustrate, nor serve his argument at all. If, however, we translate as follows, we have a perfect accord with the context: "Did ye bring to me in the wilderness forty years *sacrifices and offerings*, O house of Israel? Ye also bore Siccuth your king, and Chiun your images, the star of your god which ye made for yourselves." [For their unfaithfulness I punished them, ye are likewise unfaithful] verse 27, "therefore will I cause you to go into captivity," etc.

This passage, so far from implying the variance of a sacrificial system with Mosaism, implies the reverse. The present purpose is fully served by showing the adequacy of this interpretation to all linguistic and contextual requirements. Space does not permit the examination of other interpretations. It is unfortunate that we have no historical indications of the period when Israel worshiped these idols. It is certain, however, that the interpretation proposed is in full accord with the general teaching of Scripture, and not at variance with the pentateuchal record.

The other important passage is Jer. vii., 21-23. "Thus saith the Lord of hosts, the God of Israel: Add your burnt-offerings unto your sacrifices, and eat ye flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye in all the way that I command you, that it may be well with you." Here the burnt-offering which (Lev. i., 9) was to be wholly burned and so devoted wholly to God was so unacceptable that it might be eaten as well as the other offerings which the worshiper was accustomed to eat. This disregard of the ritual which they considered required by God would be a light matter beside the disregard of the spiritual

requirements of God. This is the teaching of verse 21. The two following verses are intended to confirm this teaching. Verse 22 is in form a categorical statement that no ritual had been enjoined when Israel came forth from Egypt. Must it mean this? But for verse 23 it must; this, however, may materially modify the apparent significance of verse 22. Language affords many instances where a contrast is in form logical and absolute, but in reality it is rhetorical and relative, e. g., in the New Testament, John XII., 44, "He that believeth on me, believeth not on me but on him that sent me." Similar instances are in Matt. x., 20; Mark IX., 37; Luke x., 20; Acts v., 4; 1 Cor. xv., 10; 2 Cor. II., 5; Gal. II., 20. Of course, for the passage in question Old Testament usage would be more valuable. Such a contrast by means of *lo' . . . khi 'im*, "not . . . but" is not frequent in the Old Testament. All instances that the writer has found are in the book of Jeremiah. They go to show that this mode of expression was somewhat common with him. Jer. IX., 23, 24, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth, and knoweth me," etc. Jer. XX., 3, "Then said Jeremiah unto him, The Lord hath not called thy name Pashur, but Magor-missabib." XXIII., 7, 8, "Therefore, behold, the days come, saith the Lord, that they shall no more say. As the Lord liveth which brought up the children of Israel out of the land of Egypt; but, As the Lord liveth, which brought up and led the seed of the house of Israel out of the north country and from all the countries whither I had driven them."

The following passages contain further evidence of the tendency of the Hebrew mind, not to say the human mind, to express a relative truth in absolute terms: Gen. XXIX., 31, 33; Deut. XXI., 15, 16, 17; Mal. I., 2, 3; Matt. VI., 24; Luke XIV., 26; XVI., 13; John XII., 25.

As a result of this examination we see that the passage may not be used in proof of Wellhausen's position without other and decisive evidence. So far as the writer has observed, these two passages Amos V., 25; Jer. VII., 22, are the chief witnesses—not to say the only witnesses—seeming to speak positively. Yet these cannot by a legitimate exegesis be described as speaking so positively. This passage in Jeremiah may be turned the other way, as well as that in Amos. Where the absolute contrast is used to express a relative contrast, the less important has a subordinate existence. The contrast between the principal and the subordinate, the essential and the non-essential elements, is intended to be put in the strongest manner possible. To the occidental mind this seems an exaggerated mode of expressing truth and one liable to lead to error. Yet there is no doubt that it is used by even an occidental when there is no reason to fear misapprehension.

Are there any indications of Jeremiah's judgment respecting the sacrificial system? Wellhausen, *Hist. of Israel*, p. 59, says, Jeremiah "is far from hating the cultus (XVII., 26)." This statement of Wellhausen's implies the necessity of an explanation, which is not given, of the fact that Jeremiah should place any value upon the sacrificial system if it were not of divine appointment. Whatever else is proved in the volumes quoted in this article, it seems certain that the argument based on these passages has no basis; for the passages support an entirely different teaching. 1 Cor. I., 17 would be an equally valid argument to prove that Christ did not authorize the sacrament of baptism.

THE FUTURE LIFE IN HISTORICAL RELIGIONS.

By JUSTIN A. SMITH, D. D.,

Editor of *The Standard*, Chicago.

What we find in pagan religions touching a future life for man, appears there in the two aspects of a speculation, and a faith. The faith may be regarded as an operation of that active principle in man's soul which will not permit him to do otherwise than anticipate and expect a life hereafter; the speculation, as those attempts to justify such expectation, or to master and explain the mystery implied, which we find alike in pagan religion and in pagan philosophy.

Speculative ideas as to a future life in those ancient philosophies and religions, seem to rest very much upon certain antecedent ideas upon being in general. Thus the notion of the soul's transmigrations, from one form of being to another, is related essentially to that of the soul's pre-existence; while the *nirvana* of the Buddhist or the Brahman presupposes that pantheistic notion of being in general which makes all individual existence an emanation, transient in form, and returning at last into that out of which it came. Such speculations as these are by no means confined to paganism. Whether in dealing with certain puzzles of philosophy, or as in the fancies of poets, the human mind appears to find a fascination in conceptions of man's spiritual being which belong rather to the dreams of mysticism than to right reason. What lover of English poetry is not familiar with this of Wordsworth:

"The soul that rises with us—our life's star—
Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
Nor yet in utter nakedness,
But trailing clouds of glory do we come
From God who is our home."

Equally familiar to them is the imagery of this beautiful passage:

"Hence, in some season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore
And hear the mighty waters rolling evermore."

When Emerson spoke of this "Ode to Immortality" as "the high-water mark of English thought in the nineteenth century," he fully recognized its legitimacy as poetry, whatever he may have thought of it as philosophy. And Wordsworth himself, after the publication of his poem, found it necessary to explain that he meant it as poetry, not as philosophy, least of all as teaching any doctrine "of a prior state of existence."

A passage in another English poem, Shelley's "Adonais," may again show how closely a certain higher order of mysticism, as we may call it, brings itself

into sympathy with ancient ideas upon man's spiritual being which we are apt to think of as peculiar to paganism. In Shelley's "Adonais," a lament for his brother poet, the young and brilliant Keats, we find this stanza :

"He is made one with nature: there is heard
His voice in all her music, from the moan
Of thunder, to the song of night's sweet bird:
He is a presence to be felt and known
In darkness and in light, from herb and stone,
Spreading itself where'er that power may move
Which has withdrawn his being to its own;
Which wields the world with never-wearied love,
Sustains it from beneath, and kindles it above."

Wordsworth's conception is in some degree that of the Brahman, still more that of the Greek. Shelley's is that of the Buddhist, as well as that of the Brahman. Yet is neither the one nor the other either a Brahman or a Buddhist. They both alike, in a certain poetical mood, are caught by the fascinations of an idea which, gleaming upon them for the moment, holds them as if under a spell.

It is perhaps in the case of Brahmanism that we most evidently find ideas of man's pre-existence, and after-existence, both alike resting upon the conception it has of being in general. This universal being it terms "Atman," or the Self. It is what is essential in every kind of existence, and is every-where the same. A passage in the Khandogya Upanishad may illustrate. A certain father, named Uddalaka, is instructing his son, Svetaketu, upon this very subject :

"Fetch me," he says to him, "from thence a fruit of the Nyagrodha tree." "Here is one, sir," the son says. "Break it." "It is broken, sir." "What do you see there?" "These seeds, almost infinitesimal." "Break one of them." "It is broken, sir." "What do you see there?" "Not anything, sir." The father said, "My son, that subtle essence which you do not perceive there, of that very essence this great Nyagrodha tree exists. Believe it, my son. That which is the subtle essence, in it all that exists has its Self. It is the True. It is the Self. And thou, O Svetaketu, art it."

Another of the similes used is that of a lake, girdled by mountains, and cliffs, and overhanging trees, and houses built upon the banks, and flowering shrubs, and orchards. These are all mirrored in the lake, and when the surface is placid you may see their images there. If you sail over the lake in a boat, sail, and oar, and hull are glassed in the clear water. If you lean over and look down into it, you see your own face and form imaged there. Like that lake is the universal being. All around us that seems so real is only image and appearance, like those forms which we see down in the blue depths. By and by a wind passes over the lake, and its surface breaks into ripples; or, when a storm rises, into billows. Now we see the images disturbed, broken, intermingled, perhaps disappearing altogether. Such as this is the outer life of the world. The only reality is that universal being in which we and all that is outward in the world float for a little time as reflections. When all this phantasmagoria has for us ended, and we are one with the All again, then the true end of existence is attained.

It is quite unnecessary to say how often all this, or something like it, has been reproduced in speculation or in fancy. Pantheism of this nature may, it is evident, be fashioned into systems more or less extravagant, according to the greater or less degree in which imagination controls the result: according as it is some oriental mystic, or some Greek Platonist, or a mediæval logician, or a mod-

ern transcendentalist who works up the original conception into a system or a school. It supplies a common ground upon which men most unlike in all things else may meet, and out of which may spring every manner of tree upon which the apples of Sodom grow.

It is, however, with ideas of the future life as a faith that we are chiefly concerned. Two things here, also, become noticeable: the one, that belief in a future life is always and every-where a part of religion; the other that pagan faith upon this subject is so seldom seen to be satisfying. Individual men in all ages have doubted or disbelieved. The religion of their time, and the men of their time, with the few exceptions with which they themselves were classed, taught and believed that men will live hereafter. The fact has every-where and always been as we see it to be to-day in every land under the sun. This the history of religion amply proves.

This is not to say, however, that such faith in a future life has always answered the ends of such faith. It is safe to say, upon the contrary, that apart from a revelation it has *never* done so. That faith which the Christian revelation inspires has this high quality, that among all those who accept this revelation it is identical, in all lands where Christianity is taught, and from century to century undergoes no material change. The Christian to-day believes on this subject as John, and Paul, and Stephen believed; the Christian in India or Japan as the Christian in America or in England. This faith, too, so far as it may venture into a realm of such mystery is distinct, clear and certain. The faith of paganism in a future life, even in those forms of expression for it which represent it at its best, is and has always been shifting, uncertain, painfully searching for some ground on which to stand, never sure that it has found it. As we watch the devotees of the numberless forms of such faith, they are like men feeling about in the dark, and reporting, some in one way some in another, as to the things they touch.

A remarkable unanimity, however, appears among the several forms of pagan faith on this subject as to one point. So far as appears there has never been a religion in the world which taught that as respects a future life the human destiny is for all one and the same. While the distinction of good and bad in human character is never lost, the teaching always is that between character and destiny the connection is both causal and inevitable. No matter how mistaken may be the *application* of the principle, the *principle* is universal. Even where, as in Buddhism, no deity is recognized as either enjoining law or punishing its infraction; nevertheless a law is recognized, call it fate or what you will, in accordance with which wrong-doing brings suffering, alke in this life, and in those successive lives in which, from stage to stage, the evil in one life is punished in that which follows. The idea given of the punishment of the wicked hereafter is, in these religions, often vividly frightful. The contrasted future is no doubt marred by importing into it so much of what is peculiar to earthly being; yet sometimes we meet with representations of it which are not only touchingly beautiful, but in their substance surprisingly true.

I must claim space for one of these latter. I find it in the Zend-Avesta—a description of what happened to the soul of the faithful man:

"The first step that the soul of the faithful man made placed him in the Good-Thought Paradise; the second step that the soul of the faithful man made, placed him in the Good-Word Paradise; the third step that the soul of the faithful man made, placed him in the Good-Deed Paradise; the fourth step that the soul of the faithful man made, placed him in the Endless Light. Then one of the faithful, who had departed before him, asked, saying: 'How didst thou depart this life, thou holy man? How didst thou come, thou holy man, from the abodes full of cattle, and full of wishes and enjoyments, into this world of the spirit? from the decaying world into the undecaying one?' And Ahura-Mazda answered: 'Ask him not what thou askest him who has just gone the dreary way, full of fear and distress, when the body and the soul part from one another.'"

As if all that, with the old life itself, were to sink into oblivion, and the soul of the faithful man be conscious only of its bliss.

Less mystical, more realistic, yet not more satisfying than this are those conceptions of the future life which appear, for example, in such representative forms as given in the *Odyssey* and the *Æneid*. Virgil's picture of what his hero finds in the Elysium of heroic souls has features very engaging, yet is wholly of the earth: "Their spears stood fixed in the ground, and their horses fed about the plain: for they love spear, and chariot, and horses, even as they loved them upon earth. And others sat and feasted, sitting on the grass in a sweet-smelling grove of bay, whence flows the river which men upon earth call the Po." And this form of the old faith, so far as it was really such, one perceives, did not doubt of that which is sometimes a query with us—remembrance of the former life, and recognition, and renewal of ties. When Æneas finds the soul of his father, Anchises, the old man rises to meet him, with outstretched arms. "Comest thou, my son? Even so I thought it would be." The Greek idea of the future life, even as elysian, was less a cheerful one. As Ulysses, in his visit to the under-world, meets the heroes who with him had fought around Troy, he congratulates Achilles, that after having won in his life on earth immortal fame, he is "again in his greatness made a ruler of the dead." To which Achilles replies: "Console not me in death, noble Odysseus! Would rather that I were a bondsman of the glebe, the servant of a master, of some poor man, whose living were yet but scanty, than thus to be king of all the nations of the dead."

The mission of revelation, as regards this feature of the world's religious life, may be summed in a few points, briefly stated. (1) It brings "life and immortality to light." Guesses, and hopes, and fanciful pictures, and mystical theories, are not knowledge, neither are they faith. (2) It supplies the only possible basis of assurance on this subject. Man can never be certain that he shall live hereafter, till he is *told so*, on competent authority. (3) For these reasons, only as revealed can a doctrine of the future life really answer the ends of either religion or morality. "The powers of the world to come" can never be adequately felt, in either interest, so long as the world to come is a mystical dream, or a vague and shadowy hope and fear. (4) It does not follow that the revelation when given will be complete at once. We should expect the divine revelation rather, and so in fact we find it, to move in this sphere parallel with its movement in every other sphere of divine truth.

THE SUNDAY SCHOOL LESSONS FOR APRIL FROM THE OLD TESTAMENT STAND-POINT.

BY PROF. W. J. BEECHER, D. D.,

Auburn Theological Seminary, Auburn, N. Y.

APRIL 4, THE WORD MADE FLESH. John I., 1-18.

APRIL 11, THE FIRST DISCIPLES. John I., 35-51.

APRIL 18, THE FIRST MIRACLE. John II., 1-11.

APRIL 25, JESUS AND NICODEMUS. John III., 1-18.

MAY 2, JESUS AT THE WELL. John IV., 5-26.

From causes which, it is hoped, will not again occur, the Sunday School treatment of this month will be so brief as to amount to no more than barely keeping up the succession of articles.

The Gospel according to John makes fewer and briefer formal citations from the Old Testament than any of the other Gospels. In the five Lessons for this month, the Westcott and Hort New Testament prints but one brief passage as a citation, and Professor Toy's elaborate work on New Testament citations recognizes only the one instance. I do not care to dispute the correctness of these authorities, though it is sometimes a matter of differing judgments whether a clause should or should not be regarded as a quotation. But in any case, the fact that the author of John quotes less frequently than the other evangelists does not necessarily show that he was less familiar than they with the Old Testament books. At a certain stage of familiarity with a literary work, one is apt to quote largely from it; at a more advanced stage, he may find quotation superfluous, and content himself with allusions to the work, with employing its phraseology and its juxtapositions of ideas, his familiarity with it being thus assumed as a fact known to himself and his readers, rather than made evident in any more direct way. Something of this sort marks the relations of the author of the fourth Gospel to the Old Testament writings.

The Gospel of John begins with the phrase "In the beginning," *ἐν ἀρχῇ*. It is the same phrase by which the Septuagint translates *bereshith*, the opening words of Genesis. The Gospel proceeds to say, not that all things were formed by him, but that all things "became" by him, *ἐγένετο*; again, the phraseology is that of Genesis, God said, Let there be light, *καὶ ἐγένετο φῶς*, etc. (*wayehi*). The first chapter of Genesis begins its narrative with the introduction of light into the darkness, and its becoming separate from the darkness; the Gospel begins with the light shining in the darkness, and no longer included within the darkness. The chapter in Genesis represents that all things were made by Jehovah's saying the creative words; in allusion to this, we are told in Ps. XXXIII., 6:

"By the word of Jehovah the heavens were made,
And all their host by the spirit of his mouth."

From this, directly or indirectly, comes the phraseology of the Gospel, when it says of "the Word" that all things were made by him, etc. This is true, irre-

spective of the relations of the language of John to the *λόγος* of Philo or of the early Gnostics, or the "wisdom" of Proverbs or of the Apocryphal books.

Again, the expression "and tabernacled among us," verse 14, can hardly be other than the familiar *Shakan bethokh*, used of Jehovah's dwelling among Israel in the tabernacle of the congregation, Exod. xxv., 8, and many other places. The phrase "full of grace and truth," in the same verse, is a much better translation of *rabb hesedh we'emeth*, found in Exod. xxxiv., 6, and elsewhere, than any translation the Septuagint ever gives of these words. The meaning here is much illuminated, if we suppose that a distinct allusion to the passage in Exodus is intended; in the times when God gave Moses the law, he proclaimed to him His grace and truth, but he did not fully reveal them till the Christ came.

The one direct quotation with which we have to do is in John i., 51. The words "ye shall behold the heavens opened" are, perhaps, an allusion to Ezek. i., 1, or to one of the similar passages in other books. "The angels of God ascending and descending upon" is absolutely literal from the Hebrew of Gen. xxviii., 12. The Greek words of the quotation are the same which the Septuagint translation employs, but the free construction of the Septuagint is exchanged for a stricter rendering. This instance has great weight to show that the New Testament writers had access to the Hebrew of the Old Testament, and regarded it as of higher authority than the Greek. A correct understanding of the meaning of Jesus is here dependent on the recognizing of the true character of his words as a quotation. Jesus, by his insight into Nathaniel's thoughts, has convinced Nathaniel of his divine mission; but he promises that Nathaniel shall see yet more striking proofs of it; such proofs as came to Ezekiel when he saw the heavens opened; such as came to Jacob, when he saw angels of God ascending and descending.

A BOOK-STUDY: SECOND SAMUEL.

BY THE EDITOR.

I. GENERAL REMARKS.

1. The "General Remarks" prefixed to the preceding "Study" are applicable, for the most part, to this "Study:" (1) it is intended for students who need and feel their need of help; (2) it furnishes an order of work, not an order for presenting the results of work; (3) it calls for more work than some may desire to do, and, perhaps, for work in which some may not be interested; (4) the helps to be used are few, the aim being to incite the student to do his own work and not to lean upon other people's crutches; (5) the Revised Version should be used exclusively, except for comparison.

2. As aids, the following are recommended: (1) particularly, *The Second Book of Samuel*, by Professor A. F. Kirkpatrick;¹ (2) *The Kingdom of All-Israel*, by James Sims,² of which pages 285-409 are devoted to the period covered by our "Study;" (3) Vol. III. of *Hours with the Bible*, by Cunningham Geikie;³ (4) the

¹ New York: Macmillan & Co. 12mo, pp. 248. Price 90 cents.

² London: James Nisbet & Co. 1883. Pp. 621.

³ New York: James Pott & Co.

articles on the topics considered, in *Smith's Bible Dictionary* (Hackett);¹ (5) *The Jewish Church*, by Dean Stanley (Vol. II., pp. 85-180).²

3. It is a matter of first importance, that as a result of the work done on the *Books of Samuel*, we should have, for aid in any detailed exegetical work which we may at a future time undertake, a clear and well defined idea of the *purpose* which the author or compiler had in mind in the performance of his work. He undertook the task of presenting in written form the facts which make up the Book. Now the question at once arises: What prompted him to do this? What was he driving at? What end was he endeavoring to accomplish? There was some motive back of it all. What was this motive? As we read this Book, and as we recall the contents of the preceding Book, let us therefore try to find an answer to this question: What was the author's *purpose* in writing or compiling these narratives?

4. It is necessary, too, that in this investigation we do not forget the times, with which we are dealing. It was nearly three thousand years ago. If one can bring himself to consider just what this means, just what is involved in it, he will be far better prepared not only to appreciate, but also to understand, the contents of the Book.³ David died (in round numbers) a thousand years *before*, not a thousand years *after* Christ.⁴

5. There are more cases in which the text is corrupt or obscure in the Books of Samuel than, perhaps, in any other portion of Scripture of the same extent. This is a matter for regret; but the facts in the case must be accepted, and the best thing possible done under the circumstances. There will be no satisfactory results gained from the study of the passages which present these difficulties, except upon the basis of the Hebrew, with a comparison of the Ancient Versions, especially the Septuagint. For those who may desire to do this, a special topic will be furnished in the following "Study." Kirkpatrick's notes on these difficulties will be found sufficient for the majority of students. Lange's *Samuel* is, above all, valuable in this particular.

6. The study of history, without the accompanying study of geography, is of little practical value. In this work, therefore, have close at hand a *good* map of Palestine;⁵ and never pass the name of a people, country, river, mountain, or city, without locating the same on the map.⁶

7. It makes a world of difference in the meaning of a word, if we know exactly who spoke it and when it was spoken. The twenty-third Psalm has *one* meaning if it was written by David while still a youth; another very different

¹ Boston: Houghton, Mifflin & Co.

² New York: Charles Scribner's Sons.

³ One would think that in these days, when so much is being published in the way of light upon the Scriptures, there would be little danger of this mistake being made. It is true, however, that not one Bible-student in twenty really succeeds (and the proportion of those who make the effort is still less) in carrying himself back in spirit to the times which he studies. And yet, failure to do this is failure to get anything like the true idea originally sought to be conveyed.

⁴ There are writers whose writings would convey the impression that David lived at a time when Christianity itself was old and well established. These writers find Christ referred to in every line; they find (i. e., they imagine that they find) as much of the Gospel in the Old, as in the New Testament.

⁵ Osborn and Coleman's; The University, Oxford, Butler City, Ohio.

⁶ It is only the *careless* student who fails to obey this oft-given direction; but how large a proportion of students are careless!

meaning, if written by David while fleeing from Absalom; and still another, if written by him when old and at the point of death. It is necessary for us, therefore, to have, wherever it is possible, the correct historical stand-point.

8. In our next "Study," we shall note, among others, the following points: (1) the name, divisions, etc., of the Books of Samuel; (2) the sources of the history, the author, the date; (3) the more important textual difficulties; (4) the more important historical difficulties; (5) the more important moral difficulties; (6) a comparison of the Books of Samuel with the Books of Chronicles, as to contents and purpose; (7) David as a type of Christ; (8) the poetical portions of the Books of Samuel; (9) a comparison of Psalm XVIII. and 2 Sam. XXII.; (10) the prophetic element in these Books; (11) the place of the Books of Samuel in the Bible; (12) the Messianic idea as it appears in the literature of this period.

II. DIRECTIONS.¹

1. First, master the *contents* of the Book. Let the entire ground of the Book be covered as follows:—
 - a. Read over, without the use of commentary, except in cases of special difficulty, each chapter, noting carefully its thought, and its logical relation to the preceding and following chapters.
 - b. Write on a slip of paper the topic, or topics, of which each chapter treats.²
 - c. Study these topics (i. e., think over and through them), referring, when necessary, to the Scripture narrative, until you can recall without hesitation, the details under each.
 - d. On a second slip of paper, or on the opposite side of the former slip, write out the numbers of the chapters (I., II., III., etc.); and endeavor to recall the topic, or topics, corresponding to each number. Keep at this until the *number* of a chapter will at once suggest to the mind the topics and the detailed contents of that chapter.
2. Secondly, make an *analysis* of the Book. Here may be included two things: the analysis and the indexing.
 - a. In the work of *analysis*, proceed as follows:—
 - (1) Select a general theme for the entire Book.
 - (2) Divide the Book into two parts, selecting for each a theme or subject.³
 - (3) Divide Part I. into three or more sections.
 - (4) Divide Part II. into (say) three grand divisions.
 - (5) Divide each of these grand divisions into three or more sections.
 - (6) Now the Book is divided into sections; these sections include one or more chapters each; let them, in turn, be further analyzed according to the demands of each case.
 - b. In the work of *indexing*, proceed as follows:—
 - (1) Make a list of all important persons, places and objects; e. g., David, Saul, Ish-bosheth, Abner, Nathau, Bath-sheba, etc.; Hebron, Gibeon,

¹ There must, of necessity, be a good deal of sameness about these "directions," as compared with those of the preceding "Study," for we are doing the same thing, though with another Book. It might, perhaps, have been better merely to have referred the reader to the *March Student*, yet this would not have been quite satisfactory.

² The topic chosen must be one which will at once suggest to the mind the details of the chapter.

³ The best division will be found to be: Part I., chaps. I.—IV.; Part II., chaps. V.—XXIV.

Kirjath-Jearim, Jerusalem, Hamath, etc.; ark, temple, letter, threshing-floor, altar, etc.

- (2) Connect with each name, in the order narrated in the Book, the events or statements relating directly to it.
 - c. Compare your own analysis thus made, as well as the index, with any which you may have at hand; make such amendments as may suggest themselves; thoroughly familiarize yourself with the whole material as thus arranged.
3. Thirdly, consider the *chronology* of the Book, as follows:—
- a. Get the starting-point; viz., the date of Saul's death and David's accession.
 - b. Get the stopping-point; viz., the date of David's death.
 - c. Now arrange chronologically and, so far as possible, date the principal events; among others—
 - (1) Duration of David's reign at Hebron (2 Sam. II., 11); (2) Absalom's birth; (3) the reign of Ish-bosheth and the civil war (2 Sam. II., 10); (4) beginning of David's reign at Jerusalem (2 Sam. V., 4, 5); (5) the period of foreign wars (2 Sam. VIII.); (6) adultery with Bath-sheba; (7) Amnon's outrage; (8) Absalom's rebellion; (9) the plague.
4. Fourthly, let us consider some of the more important *general topics* connected with this Book. This "consideration" includes (1) the systematization of the material already obtained; (2) the gathering of other Scripture material; (3) the reading, so far as time and opportunity permit, of various writers on these subjects; (4) the careful, thoughtful and orderly grouping together of related events and thoughts; and what is of greatest importance (5) the discovery of the underlying principles of the divine purpose as displayed in these events. Only the most meagre outline can be suggested:—
- a. *First Twenty Years of David's Reign.* Here may be noted—
 - (1) Certain preliminary points: (a) his early life as a disciple for the throne, e. g., his life as a shepherd, as a courtier, as an outlaw; (b) the internal condition of Israel at Saul's death, the mutual relations of the various tribes; (c) the relations sustained by Israel to the surrounding foreign nations.
 - (2) The reign at Hebron for seven and a half years: (a) the attitude of the Philistines; (b) the policy of the followers of Saul; (c) David's employment during this period; (d) the civil war; (e) the confederation of all the tribes.
 - (3) The reign at Jerusalem for twelve or thirteen years: (a) the capture of Jebus, and its significance; (b) the several foreign wars, including the particular nations subdued, the circumstances of each war, the motive which prompted David to undertake these wars, and the general result of these foreign campaigns considered as a whole.
 - (4) General character of the reign up to this time.
 - b. *Second Twenty Years of David's Reign.* Here may be noted—
 - (1) The condition of the kingdom, together with the membership of David's family at this date.
 - (2) The great sin: (a) the circumstances; (b) the magnitude of the sin; (c) the repentance; (d) the consequences, in general.
 - (3) Absalom's rebellion: (a) the causes leading to it and the reasons for its success; (b) the character and person of Absalom; (c) the circum-

stances of David's flight, the battle of Mahanaim; (*d*) the crushing of the rebellion.

- (4) The last years of David's life: (*a*) general improvements carried out and inaugurated; (*b*) the organization effected (see below); (*c*) the taking of the census, the sin involved and the punishment awarded; (*d*) the closing days.¹
- c. David's Organization of the Kingdom.* Here may be noted—
- (1) The military organization: (*a*) the army; (*b*) the body-guard; (*c*) the thirty; (*d*) the threes; (*e*) the captain of the host.
 - (2) The civil organization: (*a*) the court-officers; (*b*) the privy-council; (*c*) the treasury-officials; (*d*) the officers of justice.
 - (3) The religious organization: (*a*) David's personal relation to religious movements; (*b*) his connection with the prophetic order; (*c*) his connection with the priestly order.
- d. David's Work and Character.* Here may be noted—
- (1) The immediate results accomplished: (*a*) in uniting the tribes into a nation; (*b*) in gaining for Israel the promised territory; (*c*) in bringing about "the harmonious union of all the highest influences for good which were at work in the nation."
 - (2) The results of his work as they stand related to the history of the church (this need not here be expanded).
 - (3) David's character: (*a*) its various traits; (*b*) his natural disposition; (*c*) his ability to govern; (*d*) his personal magnetism; (*e*) his faith in God; (*f*) his crimes, in view of all this; (*g*) David compared with Saul; (*h*) David compared with Moses.
- e. David's Later Psalms.* As in the preceding "Study," only work of the most general character can be indicated here:—
- (1) The psalms relating to the removal of the ark to Jerusalem, viz., CI., XV., LXVIII. (?), XXIV., CXXXII. (?), XXX. (?).
 - (2) Among the war-hymns of David are Psalms XX., XXI. Psalms II. and CX., if Davidic, come under this head and at this time. Compare also Psalm LX.
 - (3) Connected with the "great sin" are Psalms LI. and XXXII.
 - (4) In connection with the flight from Absalom there were written Psalms III., IV., LXIII., XXIII., XXVI., LII. (?), XXVII., XXVIII., and perhaps XLI., LV., LXIX., and CIX.
 - (5) To be studied as the latest Davidic hymn are "the last words" given us in 2 Sam. XXIII., 1-7.
 - (6) The order of work in each case may be as follows:—
 - (*a*) Read over the Psalm carefully, and endeavor, so far as possible, to locate it in its true historical connection, and to associate the thoughts expressed with the particular historical event with which it is connected.
 - (*b*) Examine each verse with a view to finding any expression, if such exist, which is not in accordance with the occasion suggested.
 - (*c*) Discover the general theme of the Psalm, and study the relation sustained by the several parts of the Psalm to this theme.

¹ For this the student must go to 1 Kgs. I.—II., 11.

→BOOK NOTICES←

ELIJAH, THE REFORMER, AND OTHER POEMS.*

Many of the poems in this collection, a large portion of which are written upon biblical themes, are at once interesting and suggestive. The more valuable are (1) that which forms the title of the book, divided into six parts: Prologue, from Gilead to Carmel, from Carmel to Sinai, from Sinai to Nebo, from Nebo to Hermon, Epilogue; (2) Calling of Moses; (3) The passage of the Red Sea; (4) The passage of the Jordan; (5) Gideon's campaign.

The author has indicated an accurate and comprehensive knowledge of the details of his subjects, and at the same time skill in presenting the facts in a vivid and impressive manner.

WHITON'S EVOLUTION OF REVELATION.†

The author claims that the main difficulties in the way of recognizing the Bible as divine are due to the wrong conception entertained concerning it, viz., that it is something "handed down" directly from a Divine Author. The conception, on the other hand, which the author maintains, and which relieves largely the difficulties in the case is this: It is divine, but is "a growth within the world, an evolution, no less than humanity itself, and no less than man himself a work of God, while also a phenomenon of the orderly development of the world." To affirm too much, it is claimed, is as productive of skepticism as to affirm too little. The book is a plea for the work of biblical criticism of the broadest type. The author's position may be summed up in one statement: "We have not really 'a written Revelation,' but a *Revelation that has been written about.*"

STEBBINS' COMMON-SENSE VIEW OF THE OLD TESTAMENT.‡

Do you desire to know the views held concerning the books of the Old Testament by one of the most learned, and at the same time, modest of the Unitarian scholars of our day? This book contains them. Dr. Stebbins, a frequent contributor to the pages of *THE STUDENT*, was engaged, at the time of his death last August, in carrying this work through the press. His purpose, as indicated

* *ELIJAH, THE REFORMER*, a ballad-epic, and other sacred and religious poems. By Geo. Lansing Taylor, D. D. New York: Funk & Wagnalls. 8vo. Pp. 281. Price, \$1.50.

† *THE EVOLUTION OF REVELATION*. A critique of opinions concerning the Old Testament. By James Morris Whiton, Ph. D. New York: G. P. Putnam's Sons. 1886. 8vo, paper, pp. 34. Price, 25 cents.

‡ *A COMMON-SENSE VIEW OF THE BOOKS OF THE OLD TESTAMENT*. By Rufus P. Stebbins, D. D., formerly President of the Meadville Theological School, and author of "A Study of the Pentateuch." Boston: Unitarian Sunday-school Society. 12mo. Pp. 328. Price, \$1.00.

by the preface, was two-fold: "On the one hand, to remove from these precious fragments of Hebrew literature the incrustations of ancient errors, dogmatic prepossessions, and superstitious fancies under which the Old Testament has been worshiped as a fetich or discarded as a relic; and on the other, to give the ordinary Bible-reader such information concerning the age, character and contents of the Old Testament books as would enable him rightly to apprehend and fully to appreciate their literary excellence and their spiritual worth."

The principles in accordance with which the work is performed are of such a nature as to render the results unacceptable to one who believes that these writings *are* the word of God. A reading of this book, which magnifies the human element in Scripture, to the great detriment of the divine element, would be of great value to that large and, we are afraid, increasing class of interpreters who magnify the divine element and altogether neglect the human.

GOD'S REVELATION OF HIMSELF TO MEN.*

After a vigorous preface and a brief introduction, the book before us is divided into three parts. In the first the various manifestations and revelations of God, as presented in Scripture, are taken up in their historical connection, thus: "The Revelation of God to Adam in Eden;" "God's Revelation of Himself to the Patriarchs;" "The Theocracy, its Purpose and Significance;" "History of the Theocratic People to the Establishment of the Monarchy;" and so on down through the entire Old Testament age, closing with "Messianic Beliefs in our Lord's day as set forth in the Gospels," and "The Lord's own Teachings respecting his Messianic Work."

The second part discusses "The Messiah in Heaven;" "The New Election, and its Calling as the Body of Christ;" "The two Elections, Jewish and Christian, compared;" "The Church and the Messianic Kingdom;" "The Eternal Life and the Dead in Christ;" "The Apostasy and the Anti-Christ."

The third part considers "The Messianic Kingdom;" "The Judicial Actings of Christ as Preparatory to the Kingdom, and the day of the Lord;" "The Messianic Kingdom in the Book of the Revelation;" "The Jews in the Kingdom, and the New Covenant;" "The Last Apostasy and Final Judgment;" "The New Heavens and the New Earth."

We have thought best to indicate the nature of the book by giving the several topics which it discusses. Our space is not adequate for a fuller presentation. The spirit of the author is most excellent. His purpose is to present in general outline the teaching of the Bible as to a living Christ. His plea for a broad comprehensive study of the Bible, aside from the minute and critical investigation which in our day is perhaps more common, is strong and convincing. The principles of interpretation which characterize our author's work are generally correct. The subject is an inexhaustible one; the room for difference of opinion is, likewise, very great.

* **GOD'S REVELATION OF HIMSELF TO MEN**, as successively made in the Patriarchal, Jewish, and Christian Dispensations and in the Messianic Kingdom. By Samuel J. Andrews, author of "The Life of our Lord Upon Earth." Crown 8vo, pp. xiv, 390. New York: Charles Scribner's Sons. Price, \$2.50.

DAVIDSON'S BOOK OF JOB.*

The writers on "Job" have been legion; and every writer presents a different theory as to the authorship, idea and purpose of that book, from every other writer. Who shall decide this matter? Whom shall we believe? Not many of us are capable of formulating a theory of our own. We must, for the most part, choose between theories already proposed. The writer of this notice would urge those who have not fully decided all the questions which have been suggested through the ages, concerning the person, time, character, etc., etc., of this great patriarch, to give a careful study to the views set forth by Prof. Davidson. No scholar of modern times, or for that matter of ancient times, has given more exhaustive study to this book than has our author. That he has "touched bottom" is our firm belief; and the book, as interpreted by him, has a wider, deeper, and clearer meaning for us than it ever had before. The key, here given us, unlocks many, if not all, of the heretofore hidden mysteries of this book.

The Introduction is a wonderful example of clearness, exhaustiveness and condensation. The purpose of the book is in our author's own language as follows:

"It was the author's purpose to widen men's views of God's providence, and to set before them a new view of suffering. With great skill he employs Job as his instrument to clear the ground of the old theories, and he himself brings forward in their place his new truth, that sufferings may befall the innocent, and be not a chastisement for their sins but a trial of their righteousness. This may be considered one great purpose of the book. This purpose, however, was in all probability no mere theoretical one, but subordinate to some wider practical design. No Hebrew writer is merely a poet or thinker. He is always a teacher. He has men before him in their relations to God. And it is not usually men in their individual relations, but as members of the family of Israel, the people of God. It is consequently scarcely to be doubted that the book has a national scope. The author considered his new truth regarding the meaning of affliction as of national interest, and to be the truth needful to comfort and uphold the heart of his people in the circumstances in which they were.

"But the direct teaching of the book is only half its contents. It presents also a history—deep and inexplicable affliction, a great moral struggle and a victory. Must not this history also be designed to teach? Is it not a kind of apologue the purpose of which is to inspire new conduct, new faith, and new hopes? In Job's sufferings undeserved and inexplicable to him, yet capable of an explanation most consistent with the goodness and faithfulness of God, and casting honor upon his faithful servants; in his despair bordering upon apostasy, at last overcome; in the higher knowledge of God and deeper humility to which he attained, and in the happy issue of his afflictions—in all these Israel may see itself, and from the sight take courage, and forecast its own history. What the author sets before his people is a new reading of their history, just as another new reading is set before them by the prophet in the latter part of Isaiah. The two readings are different, but both speak to the heart of the people. Job, however, is scarcely to

* THE BOOK OF JOB, with Notes, Introduction and Appendix. By the Rev. A. B. Davidson, D. D., LL. D., Professor of Hebrew and Old Testament Exegesis in the New College, Edinburgh. Cambridge: *The University Press*. New York: *Macmillan & Co.* Chicago: *A. S. McClurg & Co.* 12mo, pp. lxxviii, 300.

be considered Israel, under a feigned name. He is not Israel, though Israel may see itself and its history reflected in him. It is the elements of reality in his history common to him with Israel in affliction, common even to him with humanity as a whole, confined within the straitened limits set by its own ignorance; wounded to death by the mysterious sorrows of life; tortured by the uncertainty whether its cry finds an entrance into God's ear; alarmed and paralysed by the irreconcilable discrepancies which it discovers between its necessary thoughts of Him and its experience of Him in his providence; and faint with longing that it might come unto his place, and behold him not girt with his majesty but in human form, as one looketh upon his fellow—it is these elements of truth that make the history of Job instructive to the people of Israel in the times of affliction when it was set before them, and to men in all ages."

This being the purpose of the book, who was its author? We may only indicate with extreme brevity a few of the author's ideas. A distinction must be made between the age of the *character* Job, and the age of the book. The *character* is a patriarchal one, as appears from the archaic terms placed in his mouth, the fact that his riches consist of cattle and flocks, that he is a priest and offers sacrifice, that his age is so great, that many archæological and historical allusions to the patriarchal time are found. The *author*, however, lived at a late date, for the language often betrays a familiarity with the law, it contains references to pledges and landmarks, it alludes to judicial procedure against sun- and moon-worship, and against adultery.

"The book is the genuine outcome of the religious life and thought of Israel, the product of a religious knowledge and experience possible among no other people." Its date is between the fall of the Northern Kingdom and the return from the Captivity. Probabilities point to the time of the Captivity as the date to which the book is to be assigned. Job and the Servant of Jehovah in Isa. XL.-LXVI. are to be compared. "Both are innocent sufferers (Job I., 8, Isa. LIII., 11); both are afflicted in a way that strikes horror into the beholders, and causes them to deem them smitten of God; both are forsaken of men, and subjected to mocking and spitting; both are restored and glorified, and receive 'double,' as they both continued faithful;" and so many other similarities might be cited. Perhaps Job is the type of the righteous individual sufferer or of the class of individuals; and the servant that of the suffering righteous Israel.

Our aim has been, merely to place the main theory of the writer before our readers. In so limited space we may not have succeeded. Sufficient, however, has been given, to show that the treatise under notice is one book in ten thousand, and worthy of the most considerate study of every devout lover of Bible truth.

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❖THE❖OLD❖TESTAMENT❖STUDENT.❖

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No. 9.

WE GIVE our readers in this number the conclusion of the Symposium on "Bible-study in the Theological Seminaries." The opinions here expressed are no less interesting and no less worthy of consideration than those published in the previous number. If we may judge from the expression of opinion upon this subject made orally, in letters, and in print, we may confidently feel that the opening up of the discussion was not untimely. It is difficult, of course, when in ruts, to get out again; yet it is always possible. Our ministers need a practical and comprehensive knowledge of their hand-book, the Bible. Let us see that they have it.

THOSE interested in Semitic and oriental studies will be pleased to learn that besides Summer Schools, there are also to be Winter Schools where an opportunity is furnished for the study of the Semitic languages, including Hebrew, Arabic and Assyrian. This new departure—for the *Summer* School of Hebrew is now a thing of some age (six years)—is taken by Prof. Paul Haupt, of the Johns Hopkins University, Baltimore. In January of 1887 he will conduct a four week's School in which *he* will give instruction in Assyrio-Babylonian and Sumero-Akkadian, while two of the Fellows of the University will give instruction in Hebrew. Men have learned that four weeks spent in the continuous study of one subject accomplishes much more than was generally supposed. We trust that this Winter School may be a most successful one.

THERE is danger, it must freely be granted, that we may make a serious mistake in reference to Bible-study. We *may* spend so much time in breaking the shell, that no time will be left for extracting the meat. Not a few students have a weak spot in this direction. There

is not a geographical or historical allusion which they cannot, in the case of a given verse, explain. The exact meaning of every word is known, the force of every construction worked out. They have learned, too, the historical stand-point, and the relation of this verse to that which precedes and that which follows. One would naturally think that, with all this known, little could remain. But it is not so. All this is the shell. He who stops here has missed practically everything. The very thing wanted is not obtained. The *thought*, the underlying meaning is not grasped. Now all this preliminary work is necessary, absolutely necessary; but it is far from sufficient. It would only require a slight additional effort to get that which is of supreme value. It is just like the preparation of a task for recitation. One man spends an hour and fifty minutes; he has really mastered the lesson; but the finishing touch has not been given, and it is recited poorly and soon forgotten. Another man spends ten additional minutes. He fastens it firmly in his mind, recites it satisfactorily and, what is of more value, holds it when the recitation is a thing of the past. That extra ten minutes was of more practical value than the preceding hour and fifty minutes. Let us remember this. It is a false economy to stop when our work is almost finished, and lose what is really the great thing desired. The meaning of these wonderful expressions, the principles which they contain must be learned, and to confuse them with the geography, the history, the grammar of the passage, is a sad mistake. It is the thing dressed, not the dress, which is of vital importance.

NINE-TENTHS of theological controversy arises from a difference of opinion as to the meaning of the terms employed. Could the principal technical terms have been assigned a specific signification and have been used strictly in accordance with this signification, thousands of volumes need not have been written, hundreds of men need not have been born. It has been a question in the minds of many of the readers of the STUDENT, whether *all* of the contributors to the symposium in the April number understood alike, or, at any rate, used alike the terms "Higher Criticism" and "Biblical Theology." It has been suggested by some eminent scholars that in the symposium the former term was by several used synonymously for "rationalistic criticism," and that the latter was not really distinguished by some from "Systematic Theology." This is a matter for the writers themselves to consider. We take this opportunity of reproducing a note from the STUDENT of April, 1884, in reference to Higher Criticism. There are some points which, however sharply put, fail to impress them-

selves ; and the exact meaning of the term Higher Criticism seems to be one of them :

“ Biblical Criticism is that branch of historical criticism which deals with the biblical books as literary productions. It may be divided into two great branches, Textual Criticism and Higher Criticism. Textual Criticism is that science which seeks to establish the exact text of the biblical writings as they left the hands of their authors. This is done by a careful comparison of MSS., versions and citations from subsequent authors. Higher Criticism sets out from the results of Textual Criticism and enquires as to the authenticity (authority), genuineness (relating to the proof or disproof of alleged authorship), sources and character of the several books of the Bible. It asks and seeks to answer such questions as these : Is the writing so attested that we can rely upon its statements ? Is the author candid, trustworthy ? What are the materials from which he drew, and are they reliable ? Who is the author or authors ? What is the time, place, occasion of composition ? Was the nature of his work *revision* or original composition ? What literary form has this work assumed ? It is very plain that the nature of the reply which scholars give to these questions cannot constitute them Higher Critics, or the reverse. Higher Criticism is to be distinguished from Textual (Lower) Criticism, and if the name *Lower* had been applied to the introductory science, confusion would not have arisen in regard to the one appropriately designating the advanced science. A Delitzsch, or a Green, or a Bissell, who seeks to answer the above questions, is a Higher Critic ; so is a Wellhausen, or a Smith, or else a scholar who is conducting such investigations cannot be placed at all until he has reached his conclusions ; and, then, from the point of view of such scholars as attach a stigma to the term, he is to be called a Higher Critic, should he have departed in his conclusions from conservative views ; while with those who deny the right of Wellhausen and his school to the name Higher Critic, our enquirer would be excluded from the class. The confusion on both sides is removed by making the term refer, not to the results, and not altogether to the methods, but to the character of the questions, which the critic of all beyond the mere text proposes.”

It may not be amiss also to reproduce from Oehler, the definition of Old Testament Theology, or Biblical Theology, so far as concerns the Old Testament :—

“ The theology of the Old Testament, the first main division of Biblical Theology, is the *historical exhibition of the development of the religion contained in the canonical books of the Old Testament*. As a *historical science*, Biblical Theology is distinguished from the *systematic statement of biblical doctrine* by this, that while the latter investigates the unity of divine truth, as seen in the *whole course* of revelation, and the aggregate of its manifestations, the former has the task of exhibiting the religion of the Bible, according to its *progressive development* and the *variety of the forms in which it appears*. The theology of the Old Testament has therefore to follow the *gradual progress* by which the Old Testament revelation advanced to the completion of salvation in Christ ; and to bring into view from all sides the *forms in which, under the Old Covenant, the communion between God and man found expression*. Now, since the Old Testament revelation did not present itself simply in words and as a divine testimony concerning doctrine, but was made in a connected course of divine deeds and institutions, and on the basis of these produced a peculiarly shaped religious life ; and further, since all knowledge derived from revelation is not given independently of the facts of the history of salvation and the divinely instituted rules of life, but develops itself in continual connection with them ; it follows that the theology of the Old Testament cannot limit itself to the directly didactic matter in the Old Testament. It must embrace the essential factors of the history of the divine kingdom in the Old Covenant : its task is, in short, the *exhibition of the whole of the Old Testament dispensation*.”

A SYMPOSIUM ON BIBLE-STUDY IN THE THEOLOGICAL SEMINARIES.

II.*

On account of an unusual pressure of work, I can only in the most brief and desultory way suggest what I would say. The general line of thought which you propound is not strange to me. In 1867 I was invited to connect myself with the Theological Seminary in California, and gave the subject much thought, which resulted in some conclusions adverse to the procedures then common in the old seminaries, and in the directions which your questions suggest. In briefest, then, I would reply:

1. I think the great lack of our theological instruction is that it does not sufficiently ground men in the Bible; that it takes a predetermined system of doctrine into the Scripture to look for support, rather than saturating the mind with Scripture and evolving a theology thence.

2. I believe that the value of *one year* of a course in theology should be spent in seeking to master the substance and spirit of the *English Bible*. Only so can anything like the power as a Biblical preacher which such a man as Moody has, be gained.

3. I should value the illustrative use of Biblical history very far below its value as divinely uttering saving truth. I doubt whether to a generation like ours, Biblical has value over church, or even secular history. The fact that a certain course of conduct has been tried, and with what results, is the pith of history; and I am not clear that the fact that such results appeared in David's, or Solomon's, life, intensifies its value for popular use over what would be true in the life of Napoleon, or Gordon, or Bismarck.

4. I am uncertain about Hebrew. When men can readily have, and keep, and use, the knowledge of it, it is a great blessing. But it does not seem to me to compare with Greek in *indispensableness* to a minister, and I am by no means clear that for the sake of gaining a smattering of it—to remain that alone—the time would not be much better spent on the English Bible.

5. It is my *impression* that a better thing than to found and fund new chairs of Biblical in distinction from Systematic Theology, would be to *Biblicize* the occupants of the chairs already existing, to that degree that the result would be a theology self-consistent and self-coherent enough to bear being called Systematic, yet so coincident with Scripture in all its lines and angles, that nobody would ever dream of denying it to be Biblical.

HENRY M. DEXTER.

Office of The Congregationalist, Boston, March 12, 1886.

1. My conviction is that the attention paid by seminaries to Bible-study is far from what it ought to be. There is *great need* of "a deeper, broader study of the Bible."

* No. 1 of this Symposium, containing replies from Lyman Abbott, D. D., A. J. F. Behrends, D. D., Rev. Joseph Cook, Howard Crosby, D. D., LL.D., Wayland Hoyt, D. D., G. W. Lasher, D. D., F. N. Peloubet, D. D., Arthur T. Pierson, D. D., J. A. Smith, D. D., Wm. Hayes Ward, LL.D., appeared in the April number of THE STUDENT.

2. It depends on the range of the study in the original languages. If that is merely critical and exegetical, there could be a profitable study of the Bible in English outside of this—especially in its history, biography, geography, topography, etc., and to learn how, through the progressive revelations of the Old Testament, the way was prepared for the New.

3. By all means, *Bible* history before *Church* history. There is no such book of illustration, in its biographies and narratives, as the Old Testament. It is the only book in which human life and character are photographed *just as they are*, without partiality or prejudice. It is *invaluable* on this account. "Higher Criticism," in view of present tendencies, should receive careful attention.

4. Whether a knowledge of Hebrew should be required in order to graduation, I am not ready to say. But its study should certainly be encouraged, and no scholarship should be regarded as complete in its absence.

5. In my judgment, what is called "Systematic Theology" should give place to Biblical Theology. The study of the Bible, and an ascertainment of its truths in their relations to each other, *without regard to any system of theology*, is what is needed. The interpretation of the Bible in the light of any of these systems of theology, I regard as fraught with evil, and tends to the perpetuation of systems and sects of which the Bible knows nothing, except to condemn them.

ISAAC ERRETT.

Office of the Christian Standard, Cincinnati, March 18, 1886.

1. I think the attention paid to Bible-study in our theological seminaries might very profitably be emphasized in many institutions. From what I have learned regarding the real acquaintance with the Bible which the majority of our graduating theological students possess, there is a demand for a deeper, broader study of the divine Word itself.

2. I feel quite confident that great practical good would result from a close study of the Bible in English. Whether such a study would demand a separate department I am hardly prepared to say.

3. Every theological student ought to have a detailed knowledge of *Biblical* history. That is the history upon which he will continually draw for the material and illustrations used in his sermons. He may forget much he has learned of Church history when employed in the active ministry, but he ought not to allow any fact or truth connected with Biblical history to drop from memory.

4. More time might be profitably spent in the study of Hebrew, at least time enough should be devoted to it so that the student could afterwards use it with ease and pleasure.

I think the study of Hebrew should not be required of all divinity students. Many men, from a want of aptitude in the acquisition of languages, might more profitably spend their time in studying the English Bible. They may become efficient pastors even though deficient in linguistic knowledge. I would, however, retain the regular degree of Bachelor of Divinity for those who have successfully pursued the study of Hebrew.

If it could be made practicable, I should think that a knowledge of the principles of the Hebrew language would be a good thing before students enter the seminary. But, unless the study were pursued in the colleges from which the students graduated, I do not see how it would be practicable to *require* this knowledge before they entered the seminary.

5. I think there is ground for the distinction between Biblical theology and Systematic theology. I believe the time will come when a proper division of labor will require the chair of a Professor of Biblical Theology as distinct from that of Systematic Theology.

[Bishop] SAM'L FALLOWS.

Chicago, April 1, 1886.

Pre-eminently the Bible is the minister's hand-book. It is the great mine from which to obtain his materials for doctrine, for instruction, for reproof, for exhortation. As a public teacher it is his business to bring before the people what this book contains. He may draw illustrations, as did the great Teacher, from the world about him, from the fields, the harvests, flowers, birds, the heavens, the common events of daily life, but the Bible itself is the great store-house whose riches he is to unfold. In this book is contained the preaching which God bids men preach (Jonah III., 2), and the message which Jesus commands to be carried into all the world.

These things being true, it follows that beyond comparison the most important part of the minister's equipment is to be sought in the thorough enrichment of his mind and heart with the contents of the Bible itself. This point can scarcely be too strongly emphasized, and a weighty responsibility rests here with those who have the training of ministerial candidates in charge. That the theological seminaries fall sadly short in this matter is strikingly apparent from the average curriculum provided for students. There is an abundance of work mapped out, all of it important and valuable; but singular as it may seem, the one great book, to the minister especially the Book of all books, finds but a limited recognition. It is true that selections are made from the Hebrew of the Old Testament, from the Pentateuch, the historical books, the Psalms and the Prophets, for training in reading and for exegesis, and for like purposes from the Greek of the New Testament. But these are mere fragmentary studies, and the great body of the Bible remains untouched. Should it occasion surprise that frequently graduates from the seminaries, who are understood to have studied theology in its various phases, the Hebrew and Greek languages, biblical interpretation, and many other things important to a good ministerial outfit, are painfully deficient in their knowledge of the Bible in its great fullness?

This knowledge, for the minister who is to preach in the English language, should be acquired in the English Bible. The great value of the Hebrew and the Greek is not to be for a moment underrated, and thoroughness in the study of these languages is greatly to be coveted. But no man can preach to an English congregation in Hebrew or Greek. He cannot even frequently offer a reading different from the common, with the announcement that so it is in the original, without incurring the risk of appearing pedantic. But of the polished shafts of the English Bible he can never have his quiver too full. Even a plain preacher, with but very moderate advantages of culture, whose mind is richly stored with the Bible itself, who like Apollos is "mighty in the Scriptures," will often prove himself among the most effective of men, outstripping frequently the trained men from the seminary, as witness some of the successful evangelists of our time.

The point to be especially emphasized is that the English Bible be made a regular study in the seminaries;—not that it be read simply for devotional purposes, or even for forming a general acquaintance with it;—but that it be studied

systematically and closely as text-books of science are studied in college, with reference to its history, its structure, its contents; and that this study, in recognition of its paramount importance, be continued through the several years of the course, and be conducted with reference to the stated examinations. The potent reason justifying the proposition for such a change in the usual seminary course, lies in the fact that with the Bible more than with all other books the minister should be closely familiar. The rapidly increasing familiarity of the people with the Bible through the agency of the Sunday-schools demands that the minister shall know its contents better—not what interpreters have wrought into elaborate systems of theology, but what the Book itself contains. And he who will most enrich his sermons from the wonderfully fertile fields of the Bible, in its Old and New Covenants, will reach the largest success both as a winner of souls and in instructing his people in the knowledge of divine things.

O. P. GIFFORD.

Boston, Mass.

In what I say I speak, of course, simply from my own personal knowledge of what is being done in our own denominational seminaries. What I say is to be conditioned by the fact that already within the last few years a very perceptible change has begun, as notably in the Philadelphia School and the Cambridge School; which are both full of promise for the future.

1. The attention paid by seminaries to Bible-study does not seem to me sufficiently emphasized for the place assigned the Bible in the Christian Church. They are the exceptions, I think, who leave our seminaries with that real acquaintance with the Bible which they ought to have. As I look back upon my own instruction in seminary years, it seems to me to have been absurdly and preposterously inadequate. Intellectually it was of an order suitable for an average Bible class, and when I began to preach I had, so far as this instruction went, no proper knowledge at all of the books of the Bible. Whatever is or is not taught in the seminary, it seems to me that a thorough knowledge of the biblical books should be given from every possible point of view. As I have conversed during the past few years with students in some of our seminaries, I have been pained to find how little solid advance has been made in the matter of broad, scholarly study of the Bible. Whatever their individual stand-points, it seems to me that all clergymen must unite in the demand for a deeper and broader study of the Bible.

2. It seems to me that perhaps the most important part of Bible-study in the seminary is that which, clearly, can be carried on in English. The whole department of introduction, while, of course, it raises at every point questions as to the original, can yet well be carried on without any extensive knowledge of the original on the part of the student. And this province seems to me by all odds the most important one at present. A man cannot, of course, have a scholarly knowledge of the subject from reading the English Bible alone, but he can have a good general grasp of the subject, which is all-important to put him in the right attitude. It will become him under such conditions to be modest as to detail, but he will be prevented from floundering about in the ridiculous bog in which so many young parsons find themselves up to their neck, without any footing whatever. The leading seminary in our own church, so far as I can learn from its students, has no systematic instruction in the matter of Introductions to the various books of the Bible. If this is at all a sample of what is going on in our seminaries through the land, it is pitiful indeed.

3. I have, I presume, partly answered the queries of this section in what I have just said as to the department of Introduction. Questions of higher criticism should be raised, as it seems to me, in the class-room just so far as they are raised anywhere. I cannot conceive of a thoroughly honest and free class-room where the students do not feel themselves not only at liberty to bring forward any questions of the higher criticism against which they may have run, but encouraged to do so. They will inevitably meet these questions during their seminary years or very quickly after them, if they are going to carry on any home study, and therefore they should meet them squarely in the class-room. I have not the slightest confidence in any system of instruction which dodges difficulties and which makes a bugaboo of any honest department of human inquiry. If the higher criticism is mistaken it must needs be refuted; if it is correct anywhere, its correctness must be granted. Whether right or wrong, its questions must be met as freely as they are raised anywhere in the walks of scholarship.

4. I shall probably put myself down amongst the Philistines in honestly answering the questions of this section. I should say that the desirability of any thorough mastery of the Hebrew depends upon what province of clerical labor a man is looking forward to. Abstractly, of course, every clergyman ought to be at home in the original tongue of the Old Testament. Practically, the parish parson and the preacher will find little time to continue those careful studies in the Hebrew which alone will yield him solid fruit, while he will find ready at hand for him, in the labors of trained scholars, more than all the most valuable fruit which he could have laboriously mastered for himself. I should say that every student should be sufficiently at home in Hebrew, as in Greek, to enable him to judge between the renderings of different scholars, but that for the average parson, engaged in parish duties and in preaching, his intellectual leisure can be put into more fruitful fields than the minutiae of Hebrew scholarship.

R. HEBER NEWTON.

Garden City, Long Island, March 15, 1886.

1. I have long been convinced that "Bible-study in the strict sense of the term" has not been sufficiently emphasized by our seminaries. I fear that too many young ministers, at graduation, know less of the English Bible, and how to use it, than some men otherwise uneducated, who have made it the subject of special, constant and reverent study. There are seminary students who know all about the great heresies of church history, and the dogmatic and philosophical differences between the great schools of theology, adepts in Greek, Hebrew and patristic lore, who might stand abashed before some plain expounder of the Word, thoroughly familiar with its text and spirit. We do not desire our students to know less of the former, but more of the latter.

2. A special study of the English Bible in our seminaries will have the good result of making the preacher familiar with his one "Text-book." To do the Bible-work well in the homes of his people, he must make this Book his "Vade-mecum." Many of us have been hampered all through our ministry by starting out with too little knowledge of it. I should hail heartily any movement to inaugurate in our seminaries a separate department for its particular study. We cannot overestimate its importance.

3. We should give more attention than we do to the examination of our candidates for the ministry, in Biblical History. Their average ignorance on this

subject is astonishing and lamentable—knowing comparatively little of the correspondence between the prophetic and historical portions of the Old Testament, or of the relation of the Psalter to the life of David, and the books of Samuel, Kings and Chronicles. Looking upon these books as a part of Church History, I regard them as of the greatest value in “furnishing material for illustration.” Any man with an illustrative talent, and with a memory stored with the facts of sacred history, has an inexhaustible mine, for the lack of which no familiarity with profane history, or modern literature, can compensate him.

4. Too little, not too much, time has been given to Hebrew; but it has not been used always in the right place. I advocate the mastery of the fundamentals in Hebrew before entering the seminary. It would be a grand thing if every candidate for seminary instruction could take at least one term in the Hebrew Summer Schools, or such instruction as would be equivalent to it, before commencing his theological studies. I would then discriminate between gifts—demanding of those who have gifts to preach and no linguistic talent, nothing further in the Hebrew than these fundamental principles, giving them more time in the seminary for the thorough and practical study of the English Bible; while they who have the “gift of tongues,” and desire to master this “Holy Tongue,” may press their way to the “last things” in such study, using their pre-seminary knowledge of the language as a firm ground for such advanced studies, securing thus, at the same time, more time for the most thorough acquaintance with and study of the English Bible.

5. I believe that there is very strong ground for the “distinction now coming to be made.” It is of the greatest practical importance. Let it have a distinct department, with a separate Professor, as familiar with the Bible as Moody and his followers, and who knows, as they do, how to handle and make use of the Word. We ought to combine such knowledge of and power with the Bible with the culture of the schools. If we could not do so, and if it were necessary to sacrifice the one to the other,—which I do not believe,—let us give up the latter and cling to the former. We can have both. Certainly our ministry furnishes us noble examples of such combination.

C. E. ROBINSON,

Rochester, N. Y.

1. I do not know how it is now, but, judging from my own experience in the theological seminary twenty years ago, I should most decidedly say that the attention paid by seminaries to the direct study of the Scriptures is not sufficiently emphasized. If I remember rightly, our exegetical studies comprised the critical examination of only a few chapters in the Greek New Testament, the reading of a portion of the Book of Genesis in Hebrew, and the hasty examination of the Chaldee of the Book of Daniel. So much time was given to the study of Systematic Theology, Church History and Homiletics, that comparatively little was left for a broad and thorough examination of the Word of God. If the same rules hold in our seminaries now, I should say that the demand for a closer and profounder study of the Bible, especially—since just now it is the special object of attack—the Old Testament, is well grounded.

2. For a certain class of students the study of the Bible in English seems to me very desirable and helpful. I think, of course, that as far as possible students should give their attention to the Bible in the original tongues. Until they do

this they will never secure the full meaning of the Inspired Word. Still it seems to me to be wise to provide those who have never had the opportunity to make themselves acquainted with the Greek and Hebrew, but who nevertheless feel themselves called to preach the Gospel, a course of study in English. The creation of a special department for such study should be determined, I think, by circumstances. There are parts of the country where such a department is a great necessity.

3. By all means, I should say, greater attention should be given to the study of Biblical History and Literature. Every young man coming into the ministry should certainly know, and be able to give, the facts pertaining to the critical study of his great text-book. Surely also he should be familiar with the historical setting of its various books, and the circumstances attending and often conditioning its utterances. Without such knowledge no man can preach as he ought. All questions affecting the integrity of the Sacred Word, either as a whole, or, in any of its parts, should be considered in the class-room. As for illustrations from Biblical History, Geikie has shown in his *Hours with the Bible* that the most valuable ones that a minister can employ may be found in the text itself and its associations. For general use biblical illustrations are always by all odds the most valuable.

4. The study of Hebrew should, in my judgment, form part of the curriculum required for regular graduation, and sufficient time should be given to it to enable the student to read fairly well any portion of the Old Testament. Ordinarily, I fear, about enough Hebrew is taught to last the young pastor two or three years after leaving the seminary. It would be well if the study of Hebrew was begun before the student enters the seminary, but with our present college term, and other difficulties in the way, I do not see how this is practicable. The better plan, I think, is not to require a previous knowledge of Hebrew, but to extend its study in the seminary. Perhaps, after a while, our seminaries may advance to a four years course, and there would then be ample time.

5. I have never been able to see any valid reason for a distinction between Biblical and Systematic Theology. If Systematic Theology is not thoroughly biblical, in both its statements and its methods, the sooner it is gotten rid of the better. There is, of course, a sense in which the term Biblical Theology may be used in distinction from that of Systematic Theology, but such comparison of book with book, or part with part, as is involved in such a conception, may and should be referred to the department of Exegesis. The creation of two theological chairs in the same school would lead, I should think, to inevitable difficulty and confusion.

A. J. ROWLAND.

Baltimore, March 18, 1886.

1. It is my opinion that Bible-study is not sufficiently emphasized in our seminaries; and that men do not leave the seminary with that knowledge of the Bible which they ought to have. It is certainly true that the demand for a deeper, broader study of the Bible is well grounded.

2. I believe that the study of the Bible in English in the seminary would be attended with good results; and this work seems to be of such importance as to make a separate department for it desirable.

3. Sufficient attention is not given to the study of biblical literature and history, which certainly deserves as much study as is accorded to church history. How far questions of higher criticism ought to be considered in the class-room depends upon the scholar and the teacher. Biblical history is of the very greatest value in furnishing material, and for illustration; for when you talk about the Bible, the people know what you are talking about. They do not know when you speak of the Patripassionists of such a century.

4. Some men spend too much time on Hebrew; others, too little. Everything depends upon the man. The study of Hebrew should certainly be recommended to all divinity students. I am not inclined to think that a knowledge of it ought to be required in all cases for graduation.

5. I think there is ground for a distinction between Biblical Theology and Systematic Theology. The former department is one of great importance, and why may it not be taught as a part of Exegesis.

Permit me to add that I have heard my father quote from Prof. Moses Stuart his desire to see a seminary where the instruction should be wholly biblical, wholly devoted to teaching the Bible.

H. L. WAYLAND.

Office of the National Baptist, Philadelphia, March 15, 1886.

1. "Is Bible study emphasized sufficiently?" What amount of emphasizing would entitle us to say that? Very strongly emphasized, it undoubtedly is.

To the question whether men leave the seminary with that knowledge of the Bible which they ought to have, I would say emphatically, No. But this may not be the fault of seminaries. It is quite as likely, it is far more likely, to be the fault or the misfortune of early education. The preacher's mind should be saturated with the Bible. But this result could not come from a three years' seminary course. It needs years and years of habitual familiarity with the book. Whatever "demand" really exists, and a great deal more than really exists, might find ample ground in the existing *need*.

2. Well conducted, the study of the English Bible in the seminary would unquestionably be attended with good results. There are kinds of work which can be done as well from the English Bible, as from the Bible in the original languages, and indeed far better. Porson, the greatest Greek scholar of modern times, was not ashamed to admit that he read authors in English more easily than he could in Greek. For extensive and comprehensive reading and study of the Bible as a whole, or of books of the Bible as wholes, nay, even of considerable passages in books, the English form is, for any English student, however well versed in the original tongue, better than the Greek or the Hebrew.

As to separation of departments, there is room for difference of opinion. It deserves to be deeply considered whether it would not tend to produce better results, in several very important respects, to have the heads of the departments usually existing distribute among themselves the work of teaching the Bible in English. I myself should strongly favor this plan over any other.

3. Biblical Literature may fairly be considered to derive all its real importance from the illustrative light that it throws on the Bible itself. It is a means, a method, of biblical study—therefore, kept duly subordinate, very helpful. Biblical History is itself Bible, and therefore this question has already been answered. As to the so-called "higher criticism"—this also, properly conceived, is

an instrument of studying the Bible. Use it, but do not abuse it. Biblical History, as a source of homiletic illustration, is, generally speaking, *more* valuable than Church History, or any history not in the Bible, according as it is better known to average hearers than other history. There are cases, however, in which novelty of illustration is better than familiarity.

4. Both too much and too little time is given to the study of Hebrew. Too much, in the case of students who will never learn it—too little, in the case of students who might learn it well. All divinity students should not be required to study it, but for full graduation it should be demanded. I would have the seminary organized in schools or sections, with right of graduation in each independently.

Preparation in Hebrew before entering the seminary might often be required to advantage, not always. In the case of students desiring to make Hebrew a specialty, it would be well; but in the case of others, such a plan would be doubtful, in view of what besides must be required.

5. There is ground for the distinction between Biblical and Systematic theology—but this is so much the worse for Systematic theology. There is no other department in theology, aside from that of Biblical theology, that has of right the half of one good leg to stand on. Theology ought to be "Biblical," at all hazards, and "Systematic" only as the teacher can make it so in consistency with that first condition. I suspect that God is the sole Systematic Theologian in the universe. We cannot systematize knowledge very successfully, when our knowledge at best consists but of a few infinitesimal fragments, disjointed at that, of all there is to be known. "Our little systems have their day."

W. C. WILKINSON.

Tarrytown, N. Y., April 1, 1886.

I cannot answer the questions *seriatim*, and I know too little of theological seminaries generally, to speak with any confidence regarding them. But the danger in all such institutions is to put the means in the place of the end; and to send out specialists, in one department or another, rather than preachers. We need good and great Hebrew and Greek scholars, but these must be exceptional, and any system of training which would shunt young men out of the main line that leads to the pulpit, into a siding of mere scholarship—making it their ambition to be professors, rather than to be preachers of the Gospel, is greatly to be deprecated. I confess that when I see, as I sometimes have seen, a young man who would make, just as he is, an excellent and useful minister, starting for Europe to study Hebrew, or Syriac, or Arabic, or Assyrian, that he may come home and settle down into a professor, I am a good deal saddened. The church wants *preachers*. Of course it needs professors too, but it needs preachers just now far more than it does professors, and I feel that the *end* should be exalted in all our seminaries far more than the *means* towards its attainment. We blame rich men sometimes for making that which ought to be a means into an end, but in this particular I fear we are guilty of the same folly.

As to having a Professorship of Biblical Theology my mind has undergone somewhat of a change. Ten years ago I would have approved of such a course, without any qualification, but I am not so sure about it now. Systematic Theology must be the outcome of any Biblical Theology, and now I think I would pre-

fer to have the Professors of Systematic Theology proceed by the method of Biblical Induction.

As to the study of the English Bible, I do not know that I would make that a distinct part of a seminary course, but a very thorough knowledge of the English Bible should in my judgment be required for entrance into a theological seminary. It may be that an entrance examination on that subject would exclude many who now apply; but that would be the case only for a little while, since the demand for such knowledge as a preliminary, would lead to more attention being given to it by those who are desirous of gaining admission to the seminary. But such biblical knowledge is indispensable, and whether it be insisted on for entrance, or taught in a separate class, it must not be neglected, as I fear it is too much.

WM. M. TAYLOR.

New York City, April 14, 1886.

THE BIBLICAL CREATION.

BY PROF. M. S. TERRY, S. T. D.,

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It seems presumptuous to add another word to a literature so voluminous as that of "Biblical Cosmogony." We assume that the readers of this journal are familiar with the various theories which have been employed to "reconcile Genesis and Geology," and we will spend no time to state them or discuss them here. A faithful application of the principles of grammatico-historical interpretation would rule out most of the current expositions, particularly those which make it their special aim to harmonize the biblical narrative with the results of modern science. One of the ablest and most popular efforts of this kind is that of the late Prof. Guyot, whose work on *Creation; or The Biblical Cosmogony in the Light of Modern Science* (New York, 1884) affirms that the "days" of Genesis i. were vast cosmogonic ages, and are not to be regarded so much as periods of time as "organic phases of Creation." He holds that the word *earth* in Gen. i., 2, means "the primordial cosmic material out of which God was going to organize the heavens and the earth." He also maintains that in the first two chapters of Genesis the word *day* is employed in five different meanings. Such liberties with simple words would seem to set at naught all established laws of exegesis.

Sound grammatico-historical interpretation requires that we explain words according to their common usage, put ourselves as nearly as possible into the position of the writer, and ascertain the ideas he expresses precisely as they lay in his mind. To transfer into the language of an ancient author the ideas of a later age, and torture his words in order to make them fit modern notions, is not exposition but imposition.

The grammatico-historical method of exposition is fairly followed by those who adopt what is quite commonly known as the Chalmerian hypothesis, or renovation theory. This hypothesis supposes the first verse of Genesis to state the primordial creation of the universe, but between the first and the second verse (some say, the first and the third) it allows indefinite ages for the geological development of the earth. It assumes that immediately before the introduction of

man there was a general, if not universal, destruction of previously existing animal and vegetable life, resulting in the dark and empty waste referred to in verse 2. Geological science recognizes several such catastrophes in past ages, and it is assumed that the biblical creation was the renovation and reconstruction of the earth at the beginning of the present human period. Great names appear in support of this theory, and we believe no valid argument can be brought against it on the ground of grammatical exegesis, for it violates no usage of words, and conforms to established principles of interpretation. The great objections to this hypothesis are, first, that highest authorities deny any evidence of such a geological catastrophe immediately preceding the present period, and, secondly, that it imposes upon our faith a dubious strain. This hypothesis commits us to the belief that, as preparatory to the formation of man, all the continents, islands and oceans of our globe were upheaved and divided off, and all living species animal and vegetable, were produced in three or four ordinary days. We have no trouble to accept the miraculous, and are even predisposed to believe that such an event as the creation of man upon earth would be accompanied with other miracles; but the range and extent of the miracles here supposed are out of all proportion to the conditions under which the first man appears to have been formed.

The difficulties connected with this hypothesis led John Pye Smith, more than a generation ago, to suggest a more natural explanation of the biblical narrative. In his work on the *Relation between the Holy Scriptures and Some Parts of Geological Science* he maintained "that there must have been separate original creations, perhaps at different and respectively distant epochs" (p. 49). He urged that a strict interpretation of the language of Genesis required no wider application of terms than to "the part of our world which God was adapting for the dwelling of man and the animals connected with him. Of the spheroidal figure of the earth, it is evident that the Hebrews had not the most distant conception."

This view of the biblical creation has found very few advocates. In fact most writers on "Genesis and Geology" sneer at it, and pass on. Certainly, those who are looking to find theories of cosmical and geological development in the Bible, can get no help from such a simple interpretation as this; for, as Hugh Miller observed, "it virtually removes Scripture altogether out of the field of geology." May it not be that all the difficulties, and the irreconcilable conflicts between "science and religion" which some have found in the first chapters of Genesis, have arisen from the hasty assumption that "heavens and earth" must mean the universe of modern science? There is a charm about those grand conceptions of "the Cosmos," and some seem to go wild over the sublimity of finding in the days of Genesis the successive æons of cosmical development as suggested by the nebular hypothesis. That hypothesis appears to have very much in its favor, and for aught we know may be as true as the Gospels. Why may not God have produced the world in that way as well as in any other imaginable? But we protest, in the name of science and religion, against forcing the simple language of the Scripture to the support of modern theories, however true, which cannot be clearly shown to accord with the natural meaning of the words.

The idea that the biblical creation was of limited extent, and confined to the region where the first man appeared, has been treated, as above stated, with derision; but we confess to have searched in vain to find one valid argument against it. Two objections only have we met with, and these are, first, the *a priori* assumption that it belittles the idea of divine creation to limit this grand picture to

a small portion of the earth, and, secondly, that it is inconsistent with the words of the fourth commandment. But what right has any exegete to approach the study of the first chapter of the Bible with such an *a priori* assumption? Prof. Barrows (*Bib. Sacra* for 1857, p. 78) says: "It is hard to bring it into harmony with the spirit of the narrative, which almost irresistably inclines one, in the words of Hugh Miller, 'to look for a broader and more general meaning than I could recognize it as forming, were I assured it referred to but one of many creations.'" We submit that what is here called "the spirit of the narrative" is rather the spirit of the interpreter himself, who is so freighted with cosmical and geological ideas of the magnitude of the universe that he feels that the old Hebrew writer must have had his mind upon the same grand thoughts. Nothing, in fact, is more conspicuous in the treatment of this subject by modern Christian scientists than their persistent assumptions that the biblical creation must needs be identical with primordial and universal cosmogony.

The other objection, that a limited creation is inconsistent with the language of the fourth commandment, comes with a bad grace from those who make the six days mean six cosmogonic periods. They are the last exegetes who should press the strict literal import of such words, for the obvious meaning of the commandment is utterly inconsistent with their hypothesis. Whatever force this objection has arises from the expression "all that in them is" (Exod. xx., 11). But why supply and urge the copula *is* rather than *was*? The reference is undoubtedly to the days of creation as described in Genesis, and the "all which was in them" or "all which is in them" are to be understood of the things there said to be created, nothing more, nothing less. The words simply mean that in six days God did what he is said to have done in Gen. i., 1 to ii., 3, and the heavens, land, sea and all in them mean in the one passage precisely what they do in the other. It is therefore begging the whole question and carrying all the assumptions mentioned above into it, when this objection is offered. We appeal from all such prejudgments to the language of the sacred writer, and insist that before any conclusion is formed we first ascertain the *usus loquendi* of the Hebrew words for *heavens and earth*, and, as far as possible, the ancient Hebrew conceptions of the world. Is it not contrary to all safe principles to attempt the exposition of an ancient writer by seeking or expecting to find in his language ideas belonging to another age, and based upon the results of modern science?

While it is true, as Hugh Miller observes, that the interpretation propounded by Pye Smith, "removes Scripture altogether out of the field of geology," it is also true, and worthy of special emphasis, that this interpretation sets up no hypothesis to meet scientific objections, but simply follows the natural meaning of the language. We submit to the careful attention of any one disposed to make the search, that the Hebrew words, commonly rendered *heavens and earth*, mean, according to the *usus loquendi* of the Book of Genesis, what we would now more naturally express by the terms *sky and land*, perhaps including also the associate ideas of atmosphere, climate and soil. "The heaven" is conceived as the ethereal expanse above, in which the luminaries appear to be set, and the birds fly, and from which the rain falls. "The earth," or rather *the land*, denotes not the solid sphere which we more correctly call the globe, but simply a region, an indefinite (and sometimes a definite) area of territory. The word occurs more than 300 times in the Book of Genesis alone, and in most of those cases it can have no other meaning than that of a limited section of country. The idea of "the earth" con-

sidered as a sphere, or planet, seems never to have entered the Hebrew writer's mind.

May it not then be strongly urged that to the modern mind, stored with results of learned research, the English words "heavens and earth" mean a great deal more than *shamayim* and *'erets* did to the ancient Hebrew? Indeed, there seems to us a monstrous incongruity, with the *usus loquendi* of these words in mind, in supposing the land, visible sky, the waters, and the vegetable and animal species by which the first man was surrounded, to mean all the continents, oceans and islands of the terraqueous globe, the astronomic universe with its "cosmical history," and all the plants and organisms (even of the fossiliferous rocks) which modern research has brought within our knowledge. A portion of land no larger than the Malay peninsula, or the island of Ceylon, would have sufficed for the entire human race before the Noachic deluge. Why then load down this simple narrative by lugging into it all our modern ideas of the cosmos? Is it not confessedly an account of the creation of the land of Eden? What had taken place on other portions of the globe, or what classes of living creatures existed before, or at the time of, this beginning of human life, are questions remote from the purpose of the biblical narrative. How and when God created matter, and what were the first forms of life—whether vegetable, animal, or angelic—it appears not the purpose of revelation to inform us. But this beginning of the Bible does inform us of the miraculous creation of man in the image of God, and of the conditions and environment of his first estate. The language touching sun, moon and stars, is then to be understood as phenomenal and popular, not scientific, and the names of the rivers of Eden furnish no clue to the problem "Where lay Paradise?" The Edenic land was submerged and probably obliterated by the flood. The ark which preserved the family of Noah rested not on the soil of Eden, but possibly thousands of miles from the place where it was buided. But the names of Edenic countries and rivers would have naturally been preserved in tradition, and given to other lands and rivers by the descendants of Noah.

As to the origin of this biblical narrative of creation, and the manner in which its details were made known to man, we have no knowledge, and any reasonable hypothesis is admissible. But we consider unsatisfactory the theory of many modern writers (Lenormant, Dillmann, Ladd), that this narrative is but a monotheistic improvement upon the traditional cosmogonies of ancient nations. We may properly ask: Is this account of man's creation true or false? Is it a revelation of God, or merely the dream, the ideal conjecture, of some Hebrew Leibnitz or Pythagoras? Prof. Ladd, in his *Doctrine of Holy Scripture* (Vol. I., p. 272), informs us that "the traditional cosmogony of the Hebrews preceding this account, probably told of eight or more separate works of creation. But this author has fused and moulded the ideas of the traditional cosmogony according to the idea of God which entered into his own exalted monotheism, and as well according to the Sabbath idea." That is, as appears from the scope of his argument, the Hebrew writer picked up the floating heathen traditions of the East and shaped them into what he considered a becoming form. It is, therefore, essentially a human invention, and at best only an improvement of "the cosmogonies of the other nations, which originated in their observations of nature as interpreted by philosophic and religious conceptions." And yet the writer of the above considers the theory of Chalmers, especially as modified by Pye Smith, "dangerous to the very life of religious doctrine," and suggests (p. 267) that he

must be a notorious errorist who conceives "the *Tohu-va-hohu* of the Mosaic cosmogony" in any other light than as "representing the universal star-dust from which all worlds came!" We venture to suggest that such a theory as that of Smith, which makes no "attempt at *reconciliation*" because it finds no "universal star-dust" in the narrative, or in the conceptions of the sacred writer, conserves "the very life of religious doctrine" more nobly than any theory which insists on seeing universal star-dust there, and, of course, as a necessary consequence, finds "the Mosaic cosmogony at variance with several valid conclusions of modern astronomy and geology," and containing "many errors of fact and faults of conception" (p. 284). Is it not the great trouble of all this class of writers that their eyes are too full of "star-dust"?

Many will prefer the hypothesis, more in keeping with the idea of divine revelation, and far less dangerous to the life of religious doctrine, that this biblical narrative is no imitation of heathen cosmogonies, and no attempt to revise and improve them, but rather the original account from which they were traditionally derived, but became mixed with legendary and incongruous accretions. Until valid reasons to the contrary be shown, we shall hold to the doctrine that man was created upright, in the image of God, and that this record of his beginning is a trustworthy narrative. We venture also the suggestion that, as the best modern exegetes have abandoned the notion that the Noachic deluge was universal, so a closer study of the Hebrew text of Genesis I. and II. may set aside the idea that those chapters were designed to teach a universal cosmogony.

THE BOOK OF KINGS IN MODERN CRITICISM.

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In order properly to understand the position and importance of the Book of Kings in the ups and downs of modern Old Testament research, it will be necessary to state briefly the leading ideas and aims of this criticism as such. For at the present stage of discussion an Old Testament book is put under the critical microscope, not so much for its own sake as for the purpose of learning what it can contribute toward the solution of the central problem of the debate. This problem is more comprehensive and general than it has ever been before in the history of Old Testament studies. The newer criticism of Moses and the Prophets aims at an entirely new reconstruction of the traditional views of the Old Testament religion and its literary records. For centuries, in fact at all times, it has been considered virtually an axiom in the Christian church and among Christian scholars that the Old Testament is the record of the unfolding of God's plans for the restoration of sinful man; that Moses and the law stand at the head of the Old dispensation, both chronologically and theologically, i. e., that the law was the basis of the educational process by which Jehovah was training his own peculiar and chosen people; that prophecy, in so far as it found expression in literature, appeared later, and that its purpose was to assist in the work of the theocratic government of God in Israel; in other words, the Old Testament has been regarded as a revelation from God and as a history of God's revelation of himself to

Israel and to mankind, and as the narrative of the gradual growth and increase of revealed truth quantitatively and qualitatively through God's chosen messengers. The *summa summarum* of the church's faith has been that the Old Testament was a revealed book, and the Old Testament religion was a revealed religion.

This, we are now told by the adherents of the Kuenen-Wellhausen school, is all a mistake. The religion of Israel differs in kind and essentially in no manner from the religions of the surrounding nations. It is simply one of many religions; only one of many ways in which the heart and thought of man have given expression to his religious needs and feelings. Israel's religion is not one resulting from a special revelation from a higher being, but a purely natural product. Kuenen, probably the boldest among these advanced scholars, has devoted a learned volume to the elucidation of this thesis. But as in origin this religion is a natural product, thus, too, has its course of development been one that showed no indication of any interference or providential guidance of a higher power. Originally the religious ideas that filled the heart of the Israelitish worshiper were very crude and simple. The deep religious and ethical conceptions found in many portions of the Pentateuch are Mosaic neither in time nor in spirit, but are the production of a later period and the culmination of a long development. The earliest picture we have of the religion of Israel is that of the Book of the Covenant, Exod. xx.—xxiii. and xxxiv., which represents the primitive faith and worship of the Israelites in the days of the earliest kings, and is devoid of the high and deep conception of sin, sacrifice, atonement and similar and allied thoughts which represent what the church has always considered the deepest and most important ideas of Mosaism. These were introduced later, the turning-point being the prophecy of the eighth century before Christ. Then it was that Israel's religion assumed a more ethical character, which, through the influence of the priesthood, that grew then to great power, took the turn toward a highly ceremonial form of worship. Especially during the captivity were these principles developed, and when Ezra and his pilgrim band returned, they brought with them the Priest Codex, i. e., that portion of the Pentateuch which contains the ritualistic and ceremonial portion of the law, and according to its prescriptions the worship of the returned exiles was arranged. This Priest Codex, i. e., the whole of Leviticus and other Levitical portions of the law, thus represents, not the beginning and the fountain-head of the Old Testament religion, but rather its culmination and the final outcome of Israel's political and religious history.

The character thus given by the new school to Israel's religion is a purely naturalistic one. The *fons et origo* of the new wisdom is evidently the philosophical idea of development, and the aim is to make Israel's faith and history fit the Procrustean bed of a general scheme of the science of comparative religion. According to these views there is no need of a God, neither in explaining the conduct of Israel's history nor in order to understand the records of this history. Everything is purely the result of natural factors, and the result is a natural and human product. It should, however, not be forgotten in this connection, that not all who, with the most advanced of Old Testament critics, such as Kuenen and Wellhausen, accept such a chronological order in the stratification of the composition of the Pentateuch as to make the Priest Codex and the Levitical system the latest and last element in the Mosaic code, accept also the theories of wood, hay and stubble which these critics have built upon their analysis of the Hexateuch. Such men as Franz Delitzsch abhor the conclusion drawn by these men as to the

character of this religion and also of the factors and powers that entered into its growth.

But be this as it may, for our purpose this virtually amounts to the same thing. The strongest and most plausible argument brought forth by the new theorists is the *argumentum ex silentio*. It is urged that the Old Testament records down to the post-exilic period show no indications of the existence of the Levitical laws, but that, on the contrary, during all that time even the representative characters of the theocratic life, such as Samuel and David, were guilty of actions directly contradictory to the commands of this system, and this, too, without being for that reason subjected to the censure of God. We need not show here the weakness of this argument, but merely draw attention to the fact that historical parallels abound to break its force. Thus, e. g., from the condition of Pharisaism as represented in the New Testament we would have no reason to think that the Pharisees had ever heard of the canonical books of the Old Testament, and from the condition of the church in the sixteenth century this method of argumentation would lead us to believe that there had been no Bible before the days of Luther. But this statement of the *status controversiæ* will at once make plain the position which the historical books of the Old Testament, especially the Book of Kings, must occupy. The great test of the new theory must lie in answering the question, whether, according to the documentary evidence and sources of information, over which we have command, the course of Israel's religion was really such as is marked out for it by the new theory. The answer to this question must be found in the Prophets and in the historical books, especially in the latter, and here again for a number of reasons the Book of Kings is probably the most important. For the testimony of the Book of Chronicles is indignantly and scornfully rejected by the new school. Were it allowed to speak, the case would at once be decided against the new views. But, we are informed, this book is a post-exilic production and was written especially for the purpose of putting a levitical face on the early history of Israel. It was written by a disciple of the Ezra school, and its object is to fabricate for a later system an historical background which it actually never possessed. In other words, it is a *pia fraus*.

Since this witness is rejected, it is evident that the other historical books must be the battle-ground, at least as far as the strictly historical argument is concerned. And as the Book of Kings opens at that time when even according to the most advanced views we have comparatively correct and reliable information about the history of Israel, the importance of this book is enhanced for the discussion of the great Old Testament problem. The great question with which the Old Testament critic now approaches this book is this, Does the Book of the Kings represent the character of Israel's history to be such an one as the naturalistic theory presupposes and demands? Around this central question hover and circle all the other interrogation points in reference to this book. Naturally this question receives different answers according to the stand-point of the questioner. Wellhausen and his friends are perfectly sure that this book, correctly understood, bears out his hypothesis, while the conservative scholar finds in it an abundance of evidence that presupposes and demands the existence of the Mosaic code. The reason for this difference of views lies in the fact that this book, in order that its testimony in so important a matter might be impartially weighed and measured, must be analyzed and examined as to its trustworthy and

reliable character as a witness. Is it a correct representation of the history and religion of Israel in those days of which it purports to give the records? This is the great preliminary problem with which criticism must approach this book, before its statements can be used for the real point in question. And here it is where the critics are apparently hopelessly divided, for if it were acknowledged on all sides that this book does give us a correct and historical account of the thoughts and deeds in the days of the kings of Israel and Judah, it would be a matter of no great difficulty to perplex most woefully the advanced theorist. While it indeed offers no insignificant difficulties to the traditional views, yet these seem mole-hills to the mountains that would stand across the path of the opposite ideas. The conservative criticism of the day maintains, and we are convinced with reason and right, that this book in all of its statements is historically reliable, based, as it itself claims to be, upon official and contemporary documents; while the defenders of the new views maintain that the bulk of the book may indeed be historically correct, that it has nevertheless been changed to suit a later condition of affairs, and things had been introduced that it did not originally contain; so that, if a fair criticism is to be practiced, all these later changes, additions, etc., must be cut out, the book restored to its original character, and then be heard on the question under discussion. That in this critical amputation those members are cut off which militate against the favorite views of these scholars needs scarcely to be mentioned, and that this is done with a cruelty and lack of fairness not in harmony with a true exegesis of Holy Writ needs scarcely to be mentioned to those who are acquainted with the productions of this school. But the Book of Kings is the ground upon which at least the historical argument must be chiefly discussed, for it, more than others, is the common ground of both sides. For this very reason the attitude of modern criticism toward this book is considerably different from what it was in past decades, and no doubt, in the general study of Old Testament problems, it occupies a more important position than ever.

THE SUNDAY SCHOOL LESSONS.

BY PROF. W. J. BEECHER, D. D.,

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MAY 9, SOWING AND REAPING. John IV., 27-42.

This Lesson, along with the one preceding it, brings to view several important items of connection between the Old and the New Testaments. First and most prominent among these is the whole subject of the Samaritan schism. We have in this chapter, and elsewhere in the New Testament, a very distinct picture of the relations existing between the Jews and the Samaritans in the time of Jesus. How did these relations originate? In other words, how did the Samaritans come to be the people they were? Two elements enter into the answer of this question, one or the other of which is apt to be neglected, in the answers that are commonly given.

First, Sargon and the Assyrian kings who followed him largely repopled the regions around Samaria with inhabitants who were not Israelite in race or religion, but who superstitiously adopted something of the worship of Jehovah, as the local god of the region, in addition to the religion they brought with them from their former seats (2 Kgs. XVII., etc.). They had a centre of worship for Jehovah, in Bethel (XVII., 28). When the Jews returned from the exile under Zerubbabel and Jeshua, being in high favor with the Persian king, these Samaritan worshipers of Jehovah were disposed to make common cause with them, and be regarded as of the same religion. When the Jews refused their overtures, they became hostile. This state of things seems to have been kept up through the century and more that intervened between the first year of Cyrus and the close of the twelve years of the first administration of Nehemiah.

But there was a second element, without which these people would never have become the Samaritans of the New Testament. The Books of Ezra and Nehemiah disclose the existence of sharp differences of opinion and practice among the Jews who returned to Jerusalem from the exile, and their descendants. On the one hand, large numbers were disposed to intermarry and affiliate with their Samaritan, Moabite and Ammonite neighbors; and on the other hand, Ezra and Nehemiah and those who held with them were determined to break up these practices, and to preserve Israel separate from the other peoples. Among their opponents were men of high rank, including priests and Levites; even Eliashib the high priest was implicated. The last verses of Nehemiah indicate that this contest reached its crisis while Nehemiah was yet governor. One of the grandsons or great-grandsons of Eliashib married a girl of the family of Sanballat, and Nehemiah banished him. The Bible does not tell us what became of him, but we shall presently find reason for holding that he became high-priest at Mount Gerizim, and that, with his banishment, the contest between the two parties at Jerusalem virtually, at least, became a schism; those who sided against Nehemiah drawing off, becoming permanently affiliated with the people of Samaria, modifying their Judaism accordingly, and thus producing the new form of religion known as Samaritanism. It may have taken a generation or more for the new movement to assume its distinctive form.

Josephus says that a great-grandson of Eliashib, Manasseh by name, married the daughter of Sanballat, and was therefor excluded from the high-priesthood. He does not mention that Nehemiah had anything to do with it, but so far, his account agrees very well with that in the Bible. Nehemiah belonged to the same generation with the sons or the grandsons of Eliashib, and may easily have lived to see the marriage of Eliashib's great-grandson. Josephus further says that the temple at Gerizim, where Manasseh became high-priest, was built by the order of Alexander the Great, after the year 331 B. C. Even this does not contradict the biblical account, on the supposition that Manasseh was the young man whom Nehemiah banished; though if it be true, it shows that he must have become quite an old man before he attained to the object of his ambition. Josephus further says, however, that the Gerizim temple was built at the request of Sanballat. Either this is a mistake, or there was a second Sanballat, for the Sanballat of Nehemiah must have died long before this. But there is no reason for disputing that Manasseh was the young man whom Nehemiah banished, or that he became the founder of the priesthood of the Gerizim temple, or that the temple was built either about B. C. 330, or a little earlier.

The Bible dictionaries and other books of reference give interesting details concerning the Samaritans and their worship, and especially concerning those now living at Nablous, and also concerning the Samaritan Pentateuch and the Samaritan version of it.

In John iv., 20, the woman says: "Our fathers worshiped in this mountain." We must assume that she was appealing to something that she thought would have weight, as argument, with a Jew, and therefore that the facts to which she appeals are those of Old Testament times, and not later. It was in that vicinity that Abraham built his first altar west of the Jordan (Gen. xii., 6, 7). In the mountains Ebal and Gerizim the tribes had celebrated the great solemnity of the blessing and cursing (Josh. viii., 30-35 and Deut. xxvii.—xxx.). It is possible that she had in her mind the reading of the Samaritan Pentateuch, which affirms that the altar on that occasion was built on Gerizim (not Ebal, as in the Hebrew); but even without this supposition, her claim that the fathers worshiped in that mountain ages before Jerusalem became a sanctuary of Jehovah, was well founded. Jesus did not dispute the claim, but he drew from it a very different inference from that which she intended.

In verses 25 and 42, we have an interesting glimpse at the Messianic expectations held by the Samaritans. It is worthy of notice that they are not thinking of him as a temporal prince and local deliverer, but as one who "will tell us all things," one who is "the saviour of the world." Compare with this the language attributed, in vi., 14, to certain Jews: "The Prophet, the one coming into the world," or that of John the Baptist: "The Lamb of God that taketh away the sin of the world," or the questions asked of John by the delegation from Jerusalem, and it becomes evident that the current expectations concerning the Messiah were at once much less definite and, in some cases at least, much more spiritual, than many of us are in the habit of supposing.

MAY 16, THE NOBLEMAN'S SON. John iv., 43-54.

MAY 23, JESUS AT THE POOL OF BETHESDA. John v., 5-18.

MAY 30, JESUS FEEDING FIVE THOUSAND. John vi., 1-21.

JUNE 6, JESUS THE BREAD OF LIFE. John vi., 22-40.

In each of the first three of these four Lessons, we find mention made of a feast, or the feast, of the Jews. This word *ἑορτή* with the article, means the Passover; without the article, it means either the Passover or one of the other great national festivals. In the time of Jesus these festivals were evidently in operation, and men went to them from Galilee, and even from more distant countries, and not from the vicinity of Jerusalem only. The frequency and distinctness of these allusions to the festivals in the New Testament biographies, calls attention to the comparative infrequency of allusions of this sort in the Old Testament, and is an item to be used in determining how far the festivals were actually observed, between Moses and Nehemiah.

The Sabbath question is brought to our notice in chapter v., as often elsewhere in the New Testament. The conflict exhibited is not between the teachings of Jesus and the doctrine of the Old Testament, but between the teachings of Jesus and the interpretation put upon the Old Testament by the scribes. Jesus insisted upon a beneficent, common-sense understanding of the law; the scribes insisted upon a mechanical understanding of it, considerably affected by precedents founded on previous mechanical interpretations of it. Our habit of speaking of the Sabbath doctrine of the scribes as if it were the Sabbath doctrine of the Old Testament causes great confusion in treating of these matters.

The miracle of the loaves, described in chapter vi., strikingly resembles, in many points of detail, Elisha's miracle of the loaves, 2 Kgs. iv., 42-44.

The phrase *πέραν τῆς θαλάσσης*, John vi., 1, 17, 22, 25, with the parallel phrase *πέραν τοῦ Ἰορδάνου*, John i., 28, should be studied in their parallelism with the Old Testament phrase *ebher hayyarden* in its various forms. John the evangelist uses the phrase indifferently from his own geographical point of view, at Ephesus, or wherever he resided, or from that of any of the characters in his narrative. If it is defined by the immediate context, it may mean "beyond the sea" or "beyond the Jordan," in either direction. Unless it is defined in the immediate context, it uniformly means to the east of the Jordan, and that without any reference whatever to the location of the person using the phrase. By precisely the same phrase, in the Hebrew, the Old Testament books describe the region west of the Euphrates as "beyond the river," and the country east of the Jordan as "beyond the Jordan," irrespective of the actual position of the person who makes the description. It is incorrect to translate these phrases "this side the river," "this side the Jordan," even when we know that the author wrote from the west of the Euphrates, or from the east of the Jordan, for this translation changes a well defined geographical designation into a mere descriptive phrase. Because the phrase is a geographical designation, and not merely descriptive, it would be incorrect to infer from it that the author using it lived either to the east of the Euphrates, or to the west of the Jordan. The argument from this phrase to prove that the Pentateuch was written in the country west of the Jordan, has precisely the same weight to prove that the Gospel of John was written in the same locality.

In [all the] lessons of this month, there are scarcely five consecutive verses which do not in some way call to mind some Old Testament phrase or fact; but the only passage in them which is commonly recognized as a quotation is in John vi., 31. It is a very simple case of citation, from Psalm lxxviii., 24, where it is an evident allusion to the accounts given of the manna, in Exodus and

Numbers. The Septuagint of the verse in the Psalm is exactly true to the Hebrew, except that it has "bread" instead of "corn." John cites verbally the words of the Septuagint, with a slight change and enlargement from the context. It will sufficiently show this, if we translate the Septuagint verse, italicising the part used by John, and putting in parentheses the word supplied by John:

"And he rained upon them manna to eat,
And bread (out) of (the) heaven he gave them."

A BOOK-STUDY: FIRST AND SECOND SAMUEL.

BY THE EDITOR.

I. GENERAL REMARKS.

1. The "general remarks" of the two preceding "Studies" are applicable to this "Study," viz., (1) it is intended for students who need and feel their need of help; (2) it furnishes an order of work, not an order for presenting the results of work; (3) it calls for more work than some may desire to do, and perhaps for work in which some may not be interested; (4) the helps to be used are few, the aim being to incite the student to do his own work; (5) the Revised Version should be used exclusively, except for comparison; (6) in all the work done, there should be an effort to secure a clear and well-defined idea of the *purpose* of the writer and compiler; (7) it is necessary to remember the time in which the events we study were transacted; (8) textual difficulties may be studied to advantage only by those who have a knowledge of Hebrew, still a good commentary (Kirkpatrick's) will give sufficient aid for most readers; (9) a map is an indispensable companion in work of this character; (10) it is necessary to a clear and correct understanding of what we read that we have as definitely in mind as possible the historical stand-point of the writer, speaker, or actor.

2. When we take up for consideration the name, divisions, sources, history, author, date of a certain book, we are doing the work of *Higher Critics*.¹ That student who confines his study to the text of the book, seeking to ascertain where and how mistakes have crept in, where and how words have dropped out, etc., etc., is a *Lower Critic*. The work, therefore, of this "Study" is for the most part a work of "Higher Criticism." Let not the fact that this term has been misunderstood by many writers influence us against it. Professor William Henry Green, of Princeton, is in as true a sense a "higher critic" as is Wellhausen.

3. The importance of a knowledge of at least the more general principles of *Hebrew Poetry*² cannot easily be overestimated. The careful study of half a dozen Psalms, as they are printed in the Revised Version, a comparison of the lines with each other, of the logical relation existing between them, and then a comparison of the verses in the same manner will open one's eyes, if they have not already been opened, to the essential features of Hebrew poetry. This study, short

¹ See further on this point, page 355 of this number of THE STUDENT.

² See article on "Hebrew Poetry" in Smith's *Bible Dictionary*, p. 2549; also Briggs' *Biblical Study*, pp. 248-295; Terry's *Biblical Hermeneutics*, pp. 90-103.

though it may be, will also convince the student of the great importance of this knowledge for purposes of interpretation.

4. A great many good people shrug their shoulders, some, indeed, have symptoms of a paroxysmal character, if it is suggested that a book of the Bible is composed of material taken from many different sources. They reason thus: The book, e. g., that of Samuel, is inspired; now, evidently, a book consisting of matter coming from a dozen different sources, put together in some cases without reference to logical or chronological arrangement, containing perhaps two varying accounts of the same event,—such a book cannot be inspired; therefore the Book of Samuel is not a compilation of material from different sources. This is a fair specimen of the logic of a very large proportion of Bible-students. Does it need refutation?

5. It is a mistake to suppose, for a moment, that Bible-study consists in the study of isolated texts; or in the study of single chapters; or even in the study of entire books. A man might study verses all his life and know comparatively little of the Bible. Besides, the man who studies only verses, does one-sided, imperfect, narrow work. He who does not have in mind the entire book, and from this stand-point do his work, does not and cannot appreciate the full force of a single verse contained in that book. The same thing holds good in a higher sphere. It is not sufficient merely to have gained a comprehensive knowledge of a given book. Although we may know the contents, the analysis, the occasion, purpose, author, etc., etc., of this book, there is still something to be ascertained. What? The place of that book in the Bible as a whole; its relation to other books; the relation of its contents to the contents of the entire Bible, to the entire plan of God for the salvation of man. How comparatively contemptible after all is the study of mere verses! How much he loses who satisfies himself that having done this he has done all! We should be close, critical, accurate students of a verse; we should be searching, analytical, systematizing students of a book; we should also be broad, comprehensive, general students of the Bible.

6. In the fourth Study, which will complete our studies on the Books of Samuel, we shall take up: (1) the more important textual difficulties; (2) the more important historical difficulties; (3) the more important moral difficulties; (4) the prophetic element in these books; (5) the Messianic idea as it appears in the literature of this period; (6) David as a type of Christ.

II. DIRECTIONS.

1. Review as follows:

- a. The *topic*, or *topics* of each chapter in both books, using the slips of paper prepared in the first study.
- b. The *analysis* of each book, made in connection with the previous "Studies."
- c. The *index* of each book, made according to the directions given in the previous "Studies."
- d. The *chronology* of each book, as decided upon in the previous "Studies."
- e. The various general topics suggested:

(1) Samuel's Life and Work.	(6) First Twenty Years of David's Reign.
(2) The Prophetic Order.	(7) Second Twenty Years of David's Reign.
(3) Saul's Life and Character.	(8) David's Organization of the Kingdom.
(4) David's Early Life.	(9) David's Work and Character.
(5) David's Early Psalms.	(10) David's Later Psalms.

2. Consider the *name and division* of the books:¹
 - a. *The name*, Books of Samuel.
 - (1) Another title in the Septuagint.
 - (2) The meaning and force of the title.
 - b. *The Division*.
 - (1) In Hebrew MSS. and in Jewish lists of the Old Testament.
 - (2) In the Septuagint and Vulgate.
 - (3) In printed Hebrew Bibles since the sixteenth century.
3. Consider, in a general manner, some of the *characteristic features and elements* of the Books of Samuel:²
 - a. The linguistic character; classic or late.
 - b. The style; living, fresh, vivid, or dull, heavy, monotonous; simple or involved; minute, or general; historical, or legendary.
 - c. The evidence furnished by the books themselves that they are a redaction of material gathered from various sources.³
 - d. The unified character of the books.⁴
 - e. Passages which seem to oppose the view that the books are unified in character.⁵
 - f. Lack of chronological statements as compared with the Books of Kings and Chronicles.
 - g. Instances of a lack of chronological arrangement.⁶
 - h. Instances of a lack of logical arrangement.⁷
 - i. Instances in which a greater fullness of detail might have been expected.⁸
 - j. The religious and theocratic character of the books.⁹
 - k. The prophetic character of the books.⁹
4. Consider, now, upon the basis of the material thus gathered the *sources, date, and author*.¹⁰
 - a. Understanding that the following are the sources of the material, assign to each the passages which would seem to belong to it.

¹ See Kirkpatrick's *First Book of Samuel*, pp. 9, 10; Lange's *Samuel* (C. H. Toy and John A. Broadus), pp. 1, 2, New York: Chas. Scribner's Sons; Article on *Samuel* in *Smith's Bible Dictionary*; and, indeed, any commentary on the Books of Samuel.

² See particularly Lange's *Samuel*, pp. 7-29.

³ Cf. 1 Sam. ix., 9; xxvii., 8; xvii., 12, 14, 15.

⁴ You know the contents of the books; think through them, and for yourself determine whether there is a unity in them from the stand-point of the compiler.

⁵ Cf. chap. vii., 15-17 with viii., 1 seq. and xii., 2 seq.; ix., 1-10, 16 with viii., x., 17-27; xviii., 5 with xviii., 13-16; 1 Sam. xvii., 4, and 2 Sam. xxi., 19; 1 Sam. xxxi., 4 with 2 Sam. i., 9, 10, etc., etc. On these and similar seeming contradictions, examine the commentary; see also Haley's *Alleged Discrepancies of the Bible*, Andover: W. F. Draper.

⁶ Cf., for example, 1 Sam. xiv., 47, 48 with xv.; 2 Sam. xxi.-xxiv.

⁷ Cf., for example, the separation of xxi., 1-14 and xxiv.; xxi., 15-22 and xxiii., 8-39.

⁸ Cf., for example, 2 Sam. viii.-x. with 1 Chron. xviii., xix.; the absence of any of the details mentioned in 1 Chron. xxii.-xxviii.

⁹ Here, only points of the most general character need be noticed. Several of these will come up in greater detail as distinct topics.

¹⁰ Cf. Kirkpatrick's *Samuel*, pp. 10-13; Lange's *Samuel*, pp. 29-40; article on *Samuel* in *Smith's Bible Dictionary*; and the introductions to the commentaries.

- (1) The prophetic records of Samuel, Nathan and Gad (1 Chron. xxix., 29; cf. 1 Sam. xix., 18; xxii., 5; 2 Sam. xxiv., 11; 2 Chron. xxix., 25; 2 Sam. vii., 2 seq.; xii., 25; 1 Kgs. i., 8 seq.; 2 Sam. xii., 1 seq.). Note also the probability of this from the fact of the prevailing prophetic element in the books, and also from the fact that later history constantly refers to prophetic writers (cf. 2 Chron. xii., 15; xxvi., 22; xxxii., 32; xxxiii., 18, 19).
- (2) The chronicles of King David (1 Chron. xxvii., 24), statistical and annalistic in character.
- (3) Samuel's charter (1 Sam. x., 25).
- (4) National poetical literature, under which may be included the Book of Jasher (2 Sam. i., 18).
- (5) Oral tradition.
- b. The *date* at which the books assumed substantially their present form :
 - (1) The evidence furnished by the language.
 - (2) The evidence furnished by such expressions and references as are found in 2 Sam. xiii., 18; 1 Sam. ix., 9; 1 Sam. v., 5; vi., 18; xxvii., 6; xxx., 25; 2 Sam. iv., 3; vi., 8; xviii., 18.
 - (3) The evidence furnished by 2 Sam. v., 5; in the Sept., 2 Sam. viii., 7, and xiv., 27; and 1 Sam. xxvii., 6.
 - (4) The evidence furnished by the writer's attitude toward offering sacrifices in various places, 1 Sam. vii., 5 seq.; ix., 13; x., 3; xiv., 35; 2 Sam. xxiv., 18-25.
- c. The *author* of the books,—to be considered in close connection with the *date* of the books. Here may be noted the principal views as to the construction of the Books of Samuel :
 - (1) The views of Eichorn, Bertholdt, Graf.
 - (2) The views of Thenius, Ewald, Keil.¹
5. Consider the various *poetical* portions, taking the following order :
 - a. Make a list of the poetical passages, and ascertain the subject and occasion of each.
 - b. Read over, in the Revised Version, each passage several times until you are thoroughly familiar with all its details.
 - c. Study the parallelism of the passage, endeavoring to satisfy yourself as to the logical relation of each member to that which precedes and follows it (that is, whether the members considered are synonymous, antithetic, or synthetic) and of the various groups of members to each other.
 - d. By means of "helps," search out the meaning of all obscure words or phrases, and of all archæological and historical allusions.
 - e. In the case of 2 Sam. xxii., compare with it, as follows, Psalm xviii.:²
 - (1) Note all differences between the two passages.
 - (2) Explain how these differences may be accounted for.
 - (3) Decide which is the original.
 - (4) What inferences in reference to the trustworthiness of the Old Testament text may be drawn from a comparison of these passages.
6. Compare, now, with the Books of Samuel, the Books of Chronicles, so far as they cover the same historical character. In this work proceed as follows:³

¹ The best brief statement of these views will perhaps be found in Lange's *Samuel*, pp. 35-38.

² Cf. the commentaries on these passages, particularly Perowne on Psalm xviii.

³ Do this work of collecting the parallel passages yourself; it will be of little help to you if you copy from a commentary the various parallels. When your work is finished, compare it with that of the commentary. And further, do your work in such a thorough manner, as that, when finished, you will be in a position to determine what errors the commentator whom you consult may have made.

- a. Make a list of the general topics (with the chapters indicated) treated of in the Books of Samuel, writing in *black* ink those that are also treated of in Chronicles, but in *red* ink, those concerning which the compiler of Chronicles does not speak.
 - b. Make a list of the general topics (with the chapters indicated) treated of in the Books of Chronicles, writing in *black* ink those that are also treated of in the Books of Samuel, but in *red* ink, those concerning which the compiler of Samuel does not speak.¹
 - c. Study closely the "omissions" in Chronicles, noting
 - (1) the events narrated in Samuel, but not in Chronicles;
 - (2) the general character of these events viewed as a whole;
 - (3) the purpose which prompted their insertion in one book, and their rejection in the other.
 - d. Study closely in the same manner the "additions" in Chronicles.
 - e. As the result of this study and of previous work, formulate as follows:
 - (1) The point of view from which the compiler of Samuel worked, and the features which, proceeding from this point of view, he emphasized.
 - (2) The point of view from which the compiler of Chronicles worked, and the features which, proceeding from this point of view, he emphasized.
 - (3) The probable author, age and purpose of the Chronicles.²
 - (4) A comparison of the age, spirit and purpose of the two historians.
 - (5) The source of the matter common to both Samuel and Chronicles.
7. Consider, lastly, the relation of the Books of Samuel to the divine plan of salvation viewed as a whole. Here may be noted:³
- a. The preparatory character of the entire Old Testament dispensation and that for which it was preparatory.
 - b. The chief elements included in this preparation, viz.,
 - (1) The training and development of the nation Israel.
 - (2) The growth and development of the Messianic idea.
 - (3) "God's progressive revelation of himself."
 - c. The relation of the Books of Samuel to the first of these elements, the training of Israel:
 - (1) The period of Israelitish history immediately preceding.
 - (2) The period introduced at this time.
 - (3) The final period, following the period here introduced.
 - d. The Messianic idea during this period.
 - e. God's revelation of himself during this period, as seen in
 - (1) The building of the temple.
 - (2) The institution of the prophetic order.
 - (3) The advance in the closer relation of man to God, as illustrated especially in David's Psalms.

Remark.—It will readily be seen that the writer, though having transgressed the space allotted for the "Study," has been compelled to omit many things that seem almost indispensable in the study of these books. Partly for lack of space also, and partly because it was in accordance with the original plan, only a very few references are given. In this "Study," that part of Harman's *Introduction* which relates to the Books of Samuel will be found most valuable.⁴

¹ Cf. Kirkpatrick's *Second Samuel*, pp. 22-25; Lange's *Samuel*, pp. 32, 33.

² Cf., if accessible, the introduction to Chronicles, by any recent commentator.

³ This topic is based on chapter V. of Kirkpatrick's *Second Samuel*.

⁴ New York: *Phillips & Hunt*.

→BOOK NOTICES←

MICAH.*

This little work shows the usual fine scholarship, genial spirit and thorough learning of its accomplished author. It is a most excellent commentary in giving a natural, simple and clear exposition of the meaning of the English text. Dr. Cheyne, however, like many of those who no longer hold the traditional views of the authorship of the Pentateuch, writes apparently with the discussion of this question ever in mind. Hence this note on VII., 6: "*dishonoureth*] Lit. 'treateth as a fool.' The same verb in the same form occurs in Deut. XXXII., 6. It is unsafe, however, to argue that Deuteronomy must have been already written in the time of Micah, for we also find the word in Jer. XIV., 21; Nah. III., 6."

Such a note is irrelevant in a work of this size and character. It introduces the discussion of an outside question, which has nothing to do with the explanation of the verse.

On IV., 10 we fail also to see the force of his objection to the words "And thou shalt go even to Babylon," having been in the original text, because "We read in v. 12 that Jehovah has brought the hostile nations to Jerusalem that they may be destroyed there, which seems not to allow space for a transportation of the Judeans to Babylon." There is nothing in the prophecy to indicate that the period of punishment or distress, signified by the "pangs" and "dwelling in the field" of verses 9, 10, was necessarily a short one. In verse 10, a future captivity is announced, in verses 11-13, the final triumph of Zion over her enemies. Their juxtaposition is natural. A difficulty has been here raised which does not exist.

Of chapter v. we are told that verses 5 and 6 appear to have been added by an after-thought of the prophet, because "it was not clear who the many nations and many peoples of IV., 11, 13, were," and because "the prophet in the first gush of inspiration had omitted the period of foreign rule over the land of Israel."

Then we are told with a gush of enthusiasm on the part of our commentator: "How greatly our idea of biblical literature gains in distinctness by the insight we are now acquiring into the methods and processes of the prophetic writers and editors!" Yes, a certain idea of biblical literature; that a prophecy may have been written at one sitting or two; that a certain paragraph may have been the first or second thought of the writer. But how much is this idea of biblical literature helping us to understand the precious contents of the Bible, to bring forth more clearly and beautifully its teachings? To some extent, it is true; yet not so much as would seem to be implied. Perhaps Dr. Cheyne, unless writing for specialists, has emphasized too strongly some points of this kind.

* THE CAMBRIDGE BIBLE FOR SCHOOLS. General editor, J. J. S. Perowne, D. D., Dean of Peterborough. MICAH; with Notes and Introduction by the Rev. T. K. Cheyne, M. A. Cambridge: University Press. New York: Macmillan & Co. Pp. 64. Price, 40 cents.

THE STORY OF THE JEWS.*

Prof. Hosmer has written a very readable book, which does not belie its title; it is a story, not a history, although, as he admits, not adapted for immature minds. He has made no endeavor to unfold with scientific exactness the life and events of this most marvelous people, but only to throw in bold and picturesque relief some of the most striking features of their career and position in the world. He has done this well, with great fervor and impassioned word painting; and, if he appears to have been carried away with the tragic elements of Jewish history, this is his prerogative, for he is writing a story. One wishes, however, for more frequent breaks in his fervent language, and descents to a plainer and more simple narrative style. The volume gives evidence also of a short period of composition, of something wrought out to order, the fruit of a season's industrious compilation, rather than a labor of long love, or the toil of the patient investigation of a score of years. It is easy to see that Prof. Hosmer does not believe in the inspiration of the Bible, as that term is generally understood. As a source of history it is apparently esteemed but little more reliable than Josephus. We are told that "the biblical mention of Assyria, though abundant, was scarcely coherent or trustworthy." This is a surprising statement in view of the wonderful corroboration of the record of the Book by the records of the clay tablets. For interesting accounts of Jewish persecutions, for graphic delineations of remarkable Jewish characters, and for a true portraiture of the modern Jew, this work is well worthy of a place in our libraries; but it is not a permanent contribution to Jewish history, nor, perhaps, does it pretend to be,—it is a story. This book is attractive in appearance and has two maps, many illustrations, and an index. We regret that the tabernacle of *flat* roof again appears, embellishing the cover as well as adorning an inside page. What a poor water-shed for Syrian rains!

A REASONABLE FAITH.†

"To make the Faith of some more reasonable, and the Reason of others more inclined to faith," is the object of this little work. Its spirit cannot be better designated than by the name of our revered American poet, Whittier. He himself indeed has said of it: "I find myself in accord with it. It is *Quakerism* pure and undefiled." In these essays is the same broad, loving, catholic spirit seen in his poems; but the sentiments advanced, like his, will not be always found within the limits of a rigid orthodoxy. We give some keynotes under the leading topics discussed. Fundamental Religion: "a desire for righteousness or holiness." "An earnest persistent endeavor after the fulfillment of God's will in thought, word, and deed, made effectual by divine help,—nothing imputed nor merely 'Reckoned,'—but the real moral condition, is an essential characteristic of religion." God is Our Father: "infinitely good, loving, and true, long-suffering and merciful, yearning tenderly towards His children, and when inflicting pain, in-

* **THE STORY OF THE JEWS.** By James K. Hosmer, Professor in Washington University, Mo.; author of a "Short History of German Literature," "The Life of Samuel Adams," etc. New York and London: G. P. Putnam's Sons. 1886. Pp. 381. Size 8x5¼ inches. Chicago: A. C. McClurg & Co.

† **A REASONABLE FAITH.** Short Essays for the Times. By three "Friends." Revised Edition. London: Macmillan & Co. Pp. 106. Size 5x7¼ inches. Chicago: A. C. McClurg & Co. In paper. Price 40 cents.

dicting it not for Retribution's sake, but for Restoration's sake." God Manifest in the Flesh: "we see in Christ as much of God as *can* be manifest in a human life." "*God manifest in the flesh* is, to us, the central truth of Christianity." The Atonement: "it is not the expression of God's anger against sinners, much less against his well beloved son in their stead." "The aim of this part of Christ's work was *restoration*, not *expiation*." The Bible: "not simply either a Revelation or the Revelation, but rather the Record of a *Progressive Revealing* of Spiritual Truth."

JOSHUA.*

This is a very instructive, very readable, and very conservative commentary. It is rich in explanation and, while far from being homiletical, it presents in the best sense homiletical material. The most noteworthy literature of the subjects in hand has been consulted and most apt quotations are again and again introduced. Dr. Maclear is evidently a lover of old English, for he delights in citing the version of Wyclif. Something of interest also is always given respecting what might be regarded very dull narrative. Geographical names are made to glow with history. The unexplainable is wisely let alone. No theories of how the sun stood still and the day was lengthened during the battle of Beth-horon are given, but the simple fact of the miraculous prolongation of daylight is accepted. We do not always agree with Dr. Maclear. His chapter in the introduction on Joshua as a type of Christ we do not regard of particular edification. But on the whole we feel justified in calling this the best commentary on the book of Joshua for the ordinary student of God's Word. It has two maps and a copious index.

JEWISH HISTORY AND LITERATURE.†

This manual is designed for a text-book for Jewish schools, the original being widely thus used in Germany; but it will be very welcome and helpful to every one who cares to know of the activity of the Jewish mind. It is a narrative of facts: a little chronological encyclopedia of Jewish history and men of letters. Especially valuable is it in presenting that obscure portion of Jewish history, the post-Biblical, of which so little is generally known, and so few accounts of which are accessible to English readers. One is able to trace here the rise and fall of all their different centres of learning and influence in Asia, Africa and Europe. Mention is made of all their leading scholars and teachers. The place is here found of all the different Jewish writers, to whose works frequent mention is made by commentators on the Bible. A real want of Old Testament students is thus met by this little work.

* CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. General Editor: J. J. S. Perowne, D. D., Dean of Peterborough. THE BOOK OF JOSHUA; with Notes, Maps and Introduction by the Rev. G. F. Maclear, D. D. Cambridge: *University Press*. 1883. Pp. 228. New York: *Macmillan & Co.* Price, 70 cents.

† MANUAL OF JEWISH HISTORY AND LITERATURE, preceded by a brief Summary of Bible History by Dr. D. Cassel, translated by Mrs. Henry Lucas. London: *Macmillan and Co.* 1883. Size, 4x6 inches. Pp. 258. Chicago: *A. C. McClurg and Co.* Price, 75 cents.

CURRENT OLD TESTAMENT LITERATURE.

AMERICAN AND FOREIGN PUBLICATIONS.

- Book of Isaiah.* By H. Bannister. *Books of Jeremiah and of the Lamentations.* By F. D. Hemenway. In vol. VII. of *Commentary on the Old Testament*, edited by D. D. Whedon. New York: Phillips & Hunt. 12mo, pp. 472. \$2.25
- Historico-Critical Inquiry into the Origin and Composition of the Hexateuch.* By Kuenen. Translated by P. H. Wicksteed. London: Macmillan.
- The Open Secret; or, The Bible explaining itself.* By Hannah Whiteall Smith. Chicago: Fleming H. Revell. \$1.00
- Abraham, the Typical Life of Faith.* By David R. Breed. Chicago: Fleming H. Revell. 12mo, pp. 160. \$1.00
- Spurgeon's Treasury of David.* Final (7th) volume. New York: Funk & Wagnalls. \$2.00
- Bible Teachings from Nature.* With some notices of true science as vindicated from false assumptions; or, the newest science as related to the oldest book. By J. Byington Smith. Boston: James H. Earle. 12mo, pp. 300. \$1.50
- The Story of Chaldea from the Earliest Times to the Rise of Assyria.* By Zenaide A. Ragozin. New York: G. P. Putnam's Sons. 12mo, pp. xv, 381. \$1.50
- Of the Buildings of Justinian, by Procopius.* Translated by Aubrey Stewart, and annotated by C. W. Wilson and Hayer Lewis. London: Palestine Pilgrim's Text Society. 8vo, pp. viii, 178.
- The Gospel of Life in the Syriac New Testament.* The Syriac Peshitto contrasted with the Greek, with respect to the following words: Sozo, Soteria, Soter. By J. H. Pettingell. Yarmouth, Maine: Scriptural Publication Society. 16mo, pp. 57. 15cts.
- A Dictionary of Islam; being a cyclopædia of the Doctrines, Rites, Ceremonies and Customs, together with the technical and theological terms of the Muhamadan Religion.* By Thomas Patrick Hughes. London: W. H. Allen & Co. New York: Scribner & Welford. Royal 8vo, illustrated. \$16.80
- The Churchman's Family Bible.* Part XI., Proverbs to Isaiah; Part XII., Isaiah to Jeremiah; Part XIII., Jeremiah to Ezekiel. With Commentary by various authors. London: Society for Promoting Christian Knowledge. 6d.
- Lost Israel Found.* By E. P. Ingersoll. Topeka, Kas.: Topeka Publishing House. Pp. 84.
- The Order of Creation.* The Conflict between Genesis and Geology. A Controversy between the Hon. W. E. Gladstone, Prof. T. H. Huxley, Prof. Max Mueller, M. Reville, E. Lynn Linton. New York: The Truth Seeker Co. 12mo, pp. 178. 75cts.
- The Bible and How to Read it.* By F. W. Farrar. Philadelphia: The Oxford Press and Publishing Company.
- The History of Interpretation.* Being the Bampton Lectures for 1885. By F. W. Farrar. London: Macmillan & Co. Demy 8vo. 16s.
- Das Buch Hiob, nach Luther und der Proheibibel,* aus dem Grundtext bearbeitet und mit Bemerkungen versehen von Victor Boettcher. Leipzig: Johannes Lehmann. Pp. 72.
- Die Theologie des Alten Testaments, in ihrer geschichtlichen Entwicklung dargestellt von A. Kayser.* Nach d. Verf. Tode hrsg. m. e. Vorwort v. Ed. Reuss. Strassburg: Schmidt. Large 8vo, pp. xii, 264. M.3.00

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- Mr. Gladstone and Genesis.* By T. H. Huxley and Henry Drummond in *Popular Science Monthly*, April, '88.
- Recent Discussions of the First Chapter of Genesis.* By J. W. Dawson in *Expositor*, April, '88.
- Sennacherib's Account of his Expedition against Hezekiah.* By M. Lindsay Kellner in the *Churchman*, April 8, '88.
- The Fourteenth of Genesis confirmed by Assyriology.* By W. H. H. Marsh in *Examiner*, April 1, '88.
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- Circumcision.* By A. B. Arnold, M. D., of Baltimore. Reprinted from the *New York Medical Journal*.
- The Bible for Mohammedans.* By James F. Riggs in *Christian Thought*. March-April, '88.
- The Rite of Blood Covenanting and the Doctrine of Atonement.* By J. Max Hark in *Andover Review*, April, '88.
- Ewald's "Revelation; Its Nature and Record."* By Edward Robie, lb.
- The Bible a theme for the Pulpit.* Editorial, lb.
- Short Exegetical Notes.* By T. K. Cheyne in *Monthly Interpreter*, April, '88.
- The Difficulties of Scripture.* By W. J. Deane, lb.
- Introduction to the Books of Isaiah.* Rawlinson, lb.
- The Old Testament in the Light of Recent Discoveries.* By A. H. Sayce, lb.
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- General Character of the Old Testament Revision.* By F. A. Gast in *Reformed Quarterly Rev.*, April, '88.
- The Light of Holy Scripture.* By E. V. Gerhart, lb.
- Has Modern Criticism affected unfavorably any of the Essential Doctrines of Christianity?* No. IV. By D. H. Wheeler in *Homiletic Review*, April, '88.
- Bibles and Biblical Works in the Allan Library, London.* By George John Stevenson in *Zion's Herald*, April 14, '88.
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- The Present Status of the Revision.* By Philip Schaff, lb.
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- The Canon of the Old Testament.* By Edwin C. Bissell in *Bibliotheca Sacra*, April, '88.
- The Revised Version of Isaiah XL.—LXVI.* By William Henry Cobb, lb.
- The Book of Jubilees (Chap's VII.—XI.).* Translated by Geo. H. Schodde, lb.
- Genesis and Geology.* Editorial, lb.

❖THE❖OLD❖TESTAMENT❖STUDENT.❖

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No. 10.

THE controversy between Mr. Gladstone and Mr. Huxley concerning the first chapter of Genesis is deeply interesting in more directions than one. In the first place, it shows that the greatest and busiest minds are not too great or too busy to give themselves to earnest study of the Bible. What a rebuke to multitudes who, great or not, certainly have no less time at their command than the statesman who leads the deliberations of a great nation at one of the most critical periods in its history. This controversy shows, in the second place, that eminent specialists may be as narrow as they are eminent, incapable of appreciating a literature whose style must necessarily differ from the style of their own particular professional literature. When such men attempt to enlighten the world upon biblical questions they are in duty bound to be on their guard lest they give expression to views shaped by prejudice rather than by "sweet reasonableness." But in the third place, we are reminded with a new emphasis; that, while "the language of the Bible is fluid, passing, and literary, not rigid, fixed, and scientific," it nevertheless harmonizes wonderfully with the general results of modern scientific investigation. By some means or other men were moved to speak as if there was an undefined anticipation of recent discoveries. On the whole the Bible seems to gain rather than lose by every attack that is made upon it.

THERE is no such thing as learning to swim until one actually plunges into the water. To know the most approved strokes in theory only will be of no practical avail. Every swimmer has had to buffet the water for himself. So no one can have any sort of biblical tact by merely reading other men's ideas about Bible-study. He himself must plunge right into that study. Though he may be utterly in the dark as to the best way to begin, still he ought to make some sort of

start. He may rest assured that in time the right procedure will open out before him. How much valuable opportunity to grow in the knowledge of the truth is sacrificed by those who are waiting to settle upon the best and most fruitful plans for reading and study. It is like refusing to eat fruit until you are certain of having arrived at the best theory of its culture. Some how or other begin to study the Word. Even though you may be in a state of vacillation as to the theory of inspiration, begin that study and go on in it until inspiration becomes a power of life rather than a form of speech. Ministers are often discouraged over the indifference to God's Word which prevails in their congregations. In a multitude of instances the indifference of the congregation is due to the minister's delay to enter upon that vigorous biblical study which he is determined to begin sometime, and which he ought to begin now.

AN APPEAL is being made for the "Egypt Exploration Fund." A great and important work in the interests of geography and history, both classical and biblical, is being done by those who have these explorations in charge. It is not work with results entirely in the future. Valuable results have already been achieved. Naucratis and Pithom (Exod. I., 11) have been identified. Discoveries of importance concerning the "land of Goshen" have been made. At Zoan there have been "discovered the broken portions of the greatest of all colossi known to man—the Monolith of Rameses II." The accounts read like fiction. For the work of the current year \$8,000 will be required. Many small subscriptions, not merely a few large ones, are expected. Such a work should not go begging. Full details of the work, as well as the names of the officers and contributors, may be obtained of the Honorary Treasurer for America, Rev. W. C. Winslow, 429 Beacon street, Boston. Minister Phelps, in his remarks at the annual meeting in London, October 28th, said "that the work undertaken by this Society threw new light upon the pages of the Old Testament, and was, in his opinion, a feature of the highest importance, inasmuch as without a full understanding of the testimony of the Old Testament, it was not possible adequately to appreciate the historical position of the New.

IN nearly every denomination of Christians there is a liberal party, as well, perhaps, as a conservative party, in reference to questions which relate directly to the character, authority and inspiration of the Bible. There are always the two extremes. It would seem that our notice of "A Reasonable Faith," in the May STUDENT,

scarcely did justice to the "Society of the Friends." We subjoin a brief note received from a member of that Society. The writer of this note is one occupying a position which entitles him to speak with authority :

The notice of "A Reasonable Faith" in the May number of THE STUDENT is a very fair one. But the natural inference from it, that it represents the views of the Society of Orthodox Friends on the subject of the Atonement is very erroneous. It received almost the unanimous denunciation of the oldest and weightiest body of Friends, assembled, May, 1885, as London Yearly Meeting, which was not recorded only because the pamphlet was anonymous. The leading periodicals of the Church have also noticed it as *strongly* Unitarian in its tendencies. It contains some excellent things, mostly borrowed and misconstrued ; but it is really such a chip from the block of English Unitarianism as might be used to kindle, in any evangelical denomination, slow fires, which, if they lead not directly to conflagration, may do much damage eventually.

WE have reached the end of Volume V. Our journal has grown steadily in character and influence since its first number. If it were, for any reason, to be discontinued at this time, it would have accomplished a creditable mission. If the judgment of the religious press may be relied upon, if the opinions of thousands of its readers may be accepted, to THE OLD TESTAMENT STUDENT is due, in large measure, the present revival in Old Testament study. It has, at all events, done much to encourage a wholesome study of these sacred records. But what *has* been done is trifling, if compared with what, in view of the vantage-ground it has now secured, the journal *ought* to do, and *can* do, provided it may receive the continued co-operation of those who are interested in Bible-study. No one will now think of suggesting that for such a journal there is no field. The contrary has been demonstrated to the satisfaction of all. It only remains to enter and occupy the field.

We have edited the journal as best we knew how. We have, of course, made mistakes ; but experience is a grand teacher, and we confidently believe that THE STUDENT of the future will far surpass THE STUDENT of the past. We ask *your* help in this work. You *can* help us. Will you not do it ?

THE ASSYRIAN EPONYM CANON AND THE CHRONOLOGY OF THE BIBLE.

BY MR. L. F. BADGER,

Auburn, N. Y.

The discovery of the Assyrian Eponym Canon by Sir Henry Rawlinson, while adding new interest and importance to the subject of biblical chronology, greatly increased the difficulties of a satisfactory solution. It was soon found that it would require careful study to reconcile these two records. Not to mention various minor discrepancies, the following was the principal difficulty: An inscription of Shalmaneser II. mentions a-victory won by him over Ahab king of Israel; an inscription of Sargon apparently speaks of the capture of Samaria as occurring in his second year. According to the Eponym Canon 134 years intervened between these events, while, according to the common biblical chronologies, the interval was some fifty years or so longer. According to Usher there were 176 years between the death of Ahab and the capture of Samaria. Various chronologies have been formed with different expedients for reconciling the Bible and the Assyrian inscriptions; some, denying the accuracy of the canon, claim that it must omit a number of years, others making the necessary changes in the biblical account,—nearly all taking more or less liberty with the numbers of the Bible. Geo. Smith, in his Assyrian Canon, attempts to reconcile the two accounts by supposing that the Ahab mentioned in the inscriptions is not the Ahab of the Bible. He also makes various changes in the biblical numerals in order to adjust other events of the history. The writer of this paper offers the following arrangement of the chronology as a solution of the difficulty, which, to his own mind, satisfactorily adjusts the two records, while accepting both as correct and without changing or doing violence to a single biblical numeral.

In making out the biblical chronology the following rule has been followed:

1. In computing the years of a king, the computation always begins with the death of the previous king and his own accession, the first year being counted a full year from the actual time he ascended the throne, without reference to the civil year or year of the separation.

2. If a king survived an anniversary, the time he survived, however short, is called a year in giving the length of his reign.

For a common measure, in treating this chronology, it is convenient to use the date of the separation of the two kingdoms as a beginning of an era. For the sake of brevity the year of the separation will be designated by A. Div. The following items are all that we need for present use.

A. Div. 58. Ahab ascends the throne of Israel.

A. Div. 78. Early in the year Ahaziah is associated with his father Ahab on the throne. This year is the 17-18th year of Jehoshaphat and the 20-21st of Ahab.

A. Div. 79. Ahab is slain in battle shortly after the beginning of his 22d year. Ahaziah reigns for a few days (or weeks) alone, when he dies and is succeeded by Jehoram.

A. Div. 90. Ahaziah of Judah ascends the throne, reigns for a few weeks, or months, and towards the close of the year is slain, together with Jehoram of Israel, by Jehu.

A. Div. 135. Jehoahaz, the son of Jehu, king of Israel, dies and is succeeded by his son Jehoash, who probably had been reigning for about two years with his father. The reason of this supposition is that Jehoash is stated (2 Kgs. XIII., 10) to have begun to reign in the thirty-seventh year of Joash of Judah, while Jehoahaz did not die until the 39th year of Joash.

A. Div. 136. Amaziah of Judah begins to reign.

So far there is practically no difference between this arrangement and that of Usher as found in the margins of our Bibles. At this point, however, we part company with all previous chronological systems.

The principle difference is that we take the numerals in regard to Azariah and Jeroboam II. as referring to the lives of these kings instead of their reigns. Azariah is said to have been sixteen years old when he began to reign, and to have reigned "fifty-two years." We understand this as meaning until he was fifty-two years old. Hence his actual reign was 52—16 or thirty-six years. The record states that Jeroboam reigned forty-one years, meaning by that that he reigned until he was forty-one years of age. His actual reign would be forty-one less his age at his accession, which, being not directly stated in the Bible, is to be determined otherwise. From considerations in regard to Azariah's accession, to be explained further on, we make Jeroboam's age at his accession to be twenty-nine, and therefore his actual reign was twelve years. The reason of this view of the numerals of these two kings is the statement (2 Kgs. xv., 1) that Azariah began to reign in the twenty-seventh year of Jeroboam. No satisfactory explanation of this statement can be given except that the twenty-seventh year of Jeroboam's life and not of his reign is meant. If the writer of the record of these two reigns used numerals in this sense once, he probably made the same use of all the numerals he employed. The probability thus established becomes almost a certainty when it gives a chronology which fits very closely the Assyrian Inscriptions. It is true that this use of numerals is without parallel probably in the Bible; but the Book of Kings is admitted by all to be a compilation, and the author of the record here inserted concerning Azariah and Jeroboam may have used numerals in a sense peculiar to himself. It may be objected to this arrangement that it does not give Jeroboam time sufficient for the conquests ascribed to him by the Bible; but the conquests were begun by his father and simply carried on by him. It is no objection to this view that the records of the later writers refer to the fifty-second year of Azariah, etc., as they were undoubtedly influenced or guided in their expressions regarding these two kings by the records. They might have done this with full knowledge of the peculiar usage, providing it was generally understood.

We make a further departure from the common chronologies in making Azariah reign for about seventeen years while his father Amaziah was still living, though living in exile. This brings Azariah's accession in the 149th year of the separation, or the 13-14th year of Amaziah. This is two years before the death of Jehoash of Israel and the accession of Jeroboam II. Azariah's accession being (2 Kgs. xv., 1) in the twenty-seventh year of Jeroboam's age, as we understand it, this arrangement makes Jeroboam twenty-nine at his accession, as stated above.

The reason for this arrangement is the statement (2 Chron. xxv., 27; xxvi., 1) that "at the time (*me'eth*, LXX. ἐν τῷ καιρῷ) that Amaziah did turn away from following the Lord, they made a conspiracy against him in Jerusalem; and he fled to Lachish; but they sent to Lachish after him and slew him there....

Then all the people took Uzziah (or Azariah), who was sixteen years old, and made him king in the room of his father Amaziah." It has been commonly understood that this conspiracy took place at the end of the fifteen years which Amaziah "lived after the death of Jehoash king of Israel;" but the turning away from the Lord mentioned in the introduction, by Amaziah, of the idolatry of Edom upon his capture of this country, and the translation we have given of the passage is certainly possible, and is the one adopted by the LXX. This places the conspiracy at the time of the introduction of the idolatry of Edom. The war with Edom was before the war with Israel. The war with Israel is placed by Josephus in the fourteenth year of Amaziah. This may have been 149 or 150 A. Div. Now it does not seem at all likely that it took these conspirators seventeen or eighteen years to mature their plots. Furthermore we have a most fitting opportunity for the refuting of a conspiracy in the defeat of Amaziah by Jehoash of Israel, when the Jewish king was brought a prisoner to Jerusalem by the king of Israel. There is a further statement in the records of these events which favors this view of the reigns of Amaziah and Azariah, viz., that Azariah "built Eloth and restored it to Judah after that the king slept with his fathers" (2 Chron. xxvi., 2), i. e., after Amaziah's death.

In view of these considerations the continued chronology is

A. Div. 149. Azariah is put on the throne of Judah as the result of a conspiracy; Amaziah is slain at Lachish seventeen years later.

A. Div. 151. Jeroboam II. ascends the throne.

A. Div. 171. Zechariah reigns six months in Samaria after an apparent interregnum. He is followed by Shallum reigning one month.

A. Div. 172. Menahem ascends the throne of Israel.

A. Div. 182. Pekahia succeeds Menahem.

A. Div. 185. Jotham ascends the throne of Judah.

The Bible states that Jotham reigned sixteen years, and that Pekah reigned twenty years, when he was slain by Hoshea in the twentieth year of Jotham (2 Kgs. xv., 30). It also states (2 Kgs. xvii., 1) that Hoshea began to reign in the twelfth year of Ahaz. Therefore the twentieth year of Jotham and the twelfth year of Ahaz must have been the same; or, in other words, Ahaz must have occupied the throne with his father the last nine years of the latter's reign. There is no other direct proof that this was the fact; but it may be implied in the two statements, 2 Kgs. xv., 37; xvi., 5, where it speaks of the invasion of Rezin and Pekah as occurring under both Jotham and Ahaz. We have then:

A. Div. 192. Ahaz is associated with his father on the throne of Judah.

A. Div. 201. Jotham dies and Ahaz rules alone. In this year, the seventeenth year of Pekah closed (2 Kgs. xvi., 1.).

A. Div. 204. Hoshea slays Pekah and ascends the throne of Israel. During this year the twelfth year of Ahaz closes and the thirteenth of Ahaz, or the twentieth of Jotham (had he lived), begins.

A. Div. 208. Hezekiah becomes king of Judah.

A. Div. 213. Samaria is captured.

This gives 134 years between Ahab and the capture of Samaria, which is just the number according to the Assyrian Canon.

Let us turn now to the Assyrian inscriptions. Two lines of a mutilated fragment of Tiglath-pilezer are as follows:

and their furniture I sent to Assyria. Pekah their king. and Hoshea to the kingdom over them I appointed. their tribute I received and

.....

This undoubtedly refers to the overthrow of Pekah and the accession of Hoshea to the throne of Israel. The statement of Geo. Smith (Assyrian Canon,

p. 177) is that this event cannot be later than 729 B. C. Take this as the true date, and the capture of Samaria would be nine years later, or 720. These dates are confirmed by the inscriptions of Sargon. This king states that in the beginning of his reign (i. e., his accession year) he besieged and captured Samaria. He also makes a reference to Samaria in his second year in connection with Sibahe, general of Egypt (Probably the So of 2 Kgs. xvii., 4). If we interpret these events with Smith, Sargon, in the beginning of his reign, which was the last year of Shalmaneser, began the siege of Samaria, or rather carried on the siege begun by Shalmaneser, and in his second year he captured the city and carried off its inhabitants. The second year of Sargon is 720 B. C., which agrees with the date formed above for Hoshea. Here, then, we have data for comparison. The 213th year of the separation is the year of the capture of Samaria, or 720 B. C. From these the other dates are easily computed, and we have :

- B. C. 854. Ahab is slain in battle.
- B. C. 843. Jehu ascends the throne of Israel.
- B. C. 797. Amaziah ascends the throne of Judah.
- B. C. 784. Azariah begins to reign in Judah.
- B. C. 782. Jeroboam II., of Israel, begins to reign.
- B. C. 761. Menahem ascends the throne of Israel.
- B. C. 741. Ahaz is associated with his father.
- B. C. 720. Samaria is captured.

If now we examine the particular references to Palastine found in the Assyrian records, we shall find that they fit very closely with the Bible accounts of the same periods. In the year 854 B. C. Shalmaneser II. claims to have defeated Ben-hadad and twelve kings of the Hittites, taking 2,000 chariots and 10,000 men of Ahab king of Israel. Taking this statement with the biblical account of the closing years of Ahab, we have this as the probable order of events. After Ahab had defeated Ben-hadad the second time, he made a covenant with him. As a part of this covenant he is Ben-hadad's ally, and goes with him against the king of Assyria. In this war he is badly defeated. Seizing the opportunity of Jehoshaphat's visit to him soon after this, he attacks his former ally and is slain. His defeat by Shalmaneser and his battle with Ben-hadad could easily have occurred in the same year, i. e., 854 B. C.*

During the next ten years the king of Assyria claims to have gained a number of victories over Ben-hadad and the twelve kings of the Hittites.

In the year 842 B. C. Shalmaneser claims to have overthrown Hazael of Damascus, and to have received tribute from Jehu, the son of Omri. This would be the year following the one in which Jehu began to reign. This also accords with the time of Hazael's usurpation as given in the Bible.

During the next twenty years there are a few references in the Assyrian inscriptions to the reign of Syria, but none expressly affecting either Israel or Judah.

An undated inscription of Rimmon-Nirari states that he defeated Mariha, king of Syria, and exacted tribute from Omri, Philistia, Edom, etc. Smith thinks that this expedition occurred about 773-772, but this was at the close of the reign of

* If the date given by Josephus for the war between Amaziah and Jehoash be neglected, the chronology may be compressed a year, and this would bring Ahab's defeat and the tribute from Jehu each one year earlier. The tribute would thus have been given in Jehu's accession year. The same result may be reached by keeping Josephus' date and compressing one year at the point of the accession of Amaziah.

Shalmaneser III. and the beginning of that of Assur-Daan. It seems unlikely that Rimmon-Nirari was reigning also at this time. Shalmaneser III. ascended the throne 783 B. C. This is the year before Jeroboam II. ascended the throne of Israel. Rimmon-Nirari ascended the throne 812 B. C. If this expedition occurred between the years 800 and 783, which is given by Smith as a possible date, it was during the reign of Jehoash. The Bible states (2 Kgs. XIII., 25) that Jehoash defeated Ben-hadad three times. This inscription of Rimmon-Nirari, by its account of the breaking down of the power of the king of Syria, explains how Jehoash could accomplish this, and how Jeroboam could extend his rule over Damascus itself,—providing the Ben-hadad of the Bible is the same as the Mariha of the inscriptions, and it is certainly possible that the same king was known by one name to the Israelites and by another to the Assyrians, or that Mariha was simply a title.

Before and after this, or from 817 to 773 B. C., Assyria was engaged for the most part in wars in Babylon, Media, Armenia, etc. Thus Hazael and his son Ben-hadad had been left free to harass Israel from the latter part of Jehu's reign (2 Kgs. x., 32) to some time in the reign of Jehoash (2 Kgs. XIII., 3); which, after the subjugation of Syria by Rimmon-Nirari, the west was again left to itself, and Jehoash and Jeroboam were free to extend the power of Israel over Damascus (2 Kgs. XIV., 28).

In the year 773 B. C. an expedition was made against Damascus. This was the last year of Shalmaneser III. and about the ninth year of Jeroboam II. It may have been during this expedition that the attack occurred upon Beth-arbel by "Shalman" mentioned in Hos. x., 14.

According to this arrangement of the chronology, Assyria had wars with Syria just before and just after the kingdom of Israel, under Jeroboam, conquered Damascus. Here may be an explanation of the intrigues with Assyria for which Hosea denounces Israel.

For some reason the kingdom of Israel appears to have been without a king, in Samaria at least, for about eight years after the death of Jeroboam II.; while Judah, under Azariah, attained a prominence nearly equal to that lately held by Israel. At the end of this period, Zechariah rules for six months in Samaria. About the same time, 763-759, Assyria was busy with rebellions at home. Whether these rebellions had any connection with the appearance of Zechariah in Samaria or not, cannot be stated, though some connection is possible.

During the year 755 there was an expedition to Hadrach, near Damascus, and during the following year an expedition occurred against Arpad, in the same region. The first of these may have been under either Assur-Daan or Assur-Nirari. The second was under Assur-Nirari. 755 and 754 correspond, nearly, to the seventh and eighth years of Menahem. It was probably during one of these expeditions that the attack on Israel mentioned in 2 Kgs. xv., 19, took place. It is stated in the Bible that Pul, king of Assyria, made this attack. It is now pretty generally agreed that Pul and Tiglath-pileser are the same. The king did not begin to reign until 745, or eight years after the second of these expeditions; but he may have been the Assyrian general who conducted these expeditions, and called king because leading general or by anticipation, as, without much doubt, was the case with Sennacherib a few years later. Those chronologies which do not recognize a co-reign of Ahaz and Jotham put Menahem's

death so far back that it is very unlikely that Tiglath-pileser could have been the Assyrian general during Menahem's reign.

The next mention of Palestine is in the inscriptions of Tiglath-pileser. These inscriptions are very mutilated. In one which apparently mentions events which took place in his eighth year, he speaks of Rezin of Syria, Menahem of Samaria, and Azariah of Judah. Tiglath-pileser did not begin to reign until six years after the death of Menahem, according to this chronology, and three years after the death of Azariah. It is not necessary, however, to suppose that Tiglath-pileser actually took tribute from Menahem. It may have been a mere boast of the Assyrian king, owing to the fact that, as a general, he took tribute from Menahem, he being ignorant of the change of kings, or, if the view taken above in regard to Pul be incorrect, the boast may have been founded on the fact that a previous king had taken tribute from this king of Israel (Smith's view). We find Sennacherib, thirty-six years after, or fifty-two years after the death of Menahem, claiming the submission of "Menahem of Samaria." In this case it could not possibly have been Menahem and it may not have been in the case of Tiglath-pileser. The same may be true of the reference to Azariah, though here a different explanation is probable. In this inscription Tiglath-pileser speaks of reconquering certain districts which had revolted to Azariah, among which were nineteen districts of Hamath. According to the Bible Azariah extended his rule far beyond the limits of Judah. The inscription of Tiglath-pileser may refer to the reconquering of some of this territory which still remained to Judah for a few years under Jotham. If the inscription refers to the conquering of Azariah also (it is not certain), it may be a mere boast founded on his previous acts as a general, or Jotham may have been the king, the change of crowns being unknown to the Assyrians. This is the only one of the Assyrian inscriptions accessible to the writer of this paper, which does not clearly coincide with the Biblical chronology presented above, and here there is no necessary discrepancy.

Another inscription of Tiglath-pileser, to which Smith gives a probable date of 732, represents Jehoahaz of Judah as giving tribute to the Assyrian king. This Jehoahaz is undoubtedly Ahaz, and the year 732 is the year in which Ahaz began to reign alone. This is also probably the expedition mentioned in 2 Kgs. xvi., 7, when Tiglath-pileser helped Ahaz against Pekah and Rezin, and also, according to the Bible and the inscription, placed Ahaz himself under tribute.

The inscription of Tiglath-pileser in regard to Pekah and Hoshea has already been noticed. So have also those of Sargon in regard to Samaria. In 711 the Assyrians made an expedition to Ashdod, and during the same year the Assyrian records speak of Judah's intriguing with Pharaoh. 711 is the fourteenth year of Hezekiah, or rather the one in which the fourteenth year of Hezekiah ends. The following year, according to Sargon, Merodach-baladan revolted at Babylon after having been sending, for several years, to the surrounding countries, instigating them to revolt against Assyria. This fully accords with the biblical account, as Sennacherib may have acted as Sargon's general.

In this discussion I have accepted Smith's dates in regard to Sargon and Samaria. Prof. W. J. Beecher, D. D., in *THE OLD TESTAMENT STUDENT*, Vol. V., No. 3, p. 120, gives a different arrangement of these events, making the chronology two years longer. If this is the true interpretation, the only change it necessitates in the above chronology is the lowering, two years, of the date of the

conspiracy against Amaziah and Azariah's accession.* This would bring these events in the year Jehoshaphat died, and make Jeroboam's reign two years longer.

These are all the inscriptions which need to be examined, as the later ones present no serious difficulties. We thus find that there is a very close correspondence, with one exception, between the Bible and the Assyrian inscriptions examined, and this one exception is not necessarily an exception, and is no better explained by any other chronological arrangement. If this arrangement is the true one, all the numbers given in the Book of Kings, from the death of Solomon at least, are correct and need no change whatever.

In closing, it may be added that this chronology gives about 393 years between the revolt of Israel under Jeroboam I. and the return from captivity in the first year of Cyrus. This corresponds very closely with the 390 years of Ezekiel (Ezek. iv., 5).

HOW WE SHOULD STUDY THE BIBLE.

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Not that the writer has anything novel to communicate in this direction. Nevertheless, it is good to have our pure minds occasionally stirred up in way of remembering old lessons, however well we know them, and are established in them.

1. *Study the Bible personally.*—We must do our own investigating. I am not sure but that sometimes we are more hurt than helped by the immense amount of commentaries and "lesson helps." In all events, we must do our own thinking, evolving for ourselves what God has involved in his own Word. For the Bible is inexhaustible, having for the true student one meaning to-day, and another meaning to-morrow; and both meanings are true. In the Dresden gallery of royal gems there is a silver egg: touch a spring, and it opens, disclosing a golden chicken; touch the chicken, and it opens, disclosing a crown studded with gems; touch the crown, and it opens, disclosing a magnificent diamond ring. So it is with the Bible: as we study it, we touch successive springs, disclosing exhaustless treasures. For so Augustine says: *Habet Scriptura haustus primos, habet secundos, habet tertios.* Again: we must compare Scripture with Scripture: for the Bible is its own best commentator. We must study the Gospels in light of each other; for they constitute a beautiful specimen of divine mosaic, complementing and interpreting each other. So also the Acts of the Apostles often interpret in a striking way the Epistles of Paul. And we must study the Old Testament not less than the New; for both Covenants form one divine unit or rather unity. As Augustine finely says: *Novum Testamentum in Vetere latet, Vetus in Novo patet.* We must study Genesis in light of Revelation, Exodus in light of Gospels, Leviticus in light of Hebrews, Chronicles in light of Acts, Psalms in light of Epistles, Ezekiel in light of Apocalypse, and *vice versa.* Again: we ought to master the subtle principles which lie at the foundation of Hebrew poetry and

* The longest arrangement of the chronology at the date of the accession of Amaziah will coincide with Prof. Beecher's arrangement without changing the date of Azariah's accession.

prophecy, especially the principle of parallelism ; for while our rhyme is the rhyme of sound, the Hebrew rhyme was the rhyme of thought, or, as Ewald beautifully expresses it, "The rapid stroke as of alternate wings, the heaving and sinking as of the troubled heart." Again : we ought to become familiar with the geography and natural history as well as the chronicles of the various countries mentioned in the Bible : for the pith of an argument or the beauty of a sentiment often lies buried in a dry archæological fact. The discoveries of oriental travelers often strikingly illustrate some dark passage or confirm some disputed statement of Holy Writ. A true map is in a certain sense a part of the Scripture itself. No subject of attainable knowledge which can be made to shed light on the sacred volume should be allowed to intimidate us by the difficulties which environ it, or escape our vision in its seeming insignificance. Again : we must put forth all our mental powers ; so that we shall be able to perceive acutely, conceive accurately, reason closely, and express clearly. We must learn how to detect and trace delicate analogies, and bring out the real points in parables and comparisons. In encountering a difficult doctrinal passage, we must not only strive to take in the outlines of the argument, but also to detect and supply the subtle and often unexpressed links of thoughts. Above all, in pondering some particular clause of a paragraph, we must observe the general drift. If we had written a letter to a friend on some important topic, we would not think it fair in him to isolate a clause, and present it unmodified by the context ; we would say to him, Quote the whole trend. Once more : we ought frequently to summon the aid of the imagination : for this noble faculty of man, no less than reason, is the gift of God, and hence is intended for use. Our conceptions of biblical heroes and scenes would often be far more vivid and truthful were we to avail ourselves of imagination in transporting ourselves among them. For example : In order to understand the Creative Week, we must stretch our wings for a prolonged flight through the ages of the past, resting not till we stand by the Hebrew Seer on his mount of inspired vision, and gaze with him on the gliding panorama of emerging creation. To understand the Epistles of Paul, we must link our fortunes with his, sitting with him at the feet of Gamaliel, being arrested with him on his way to Damascus, accompanying him in his long and perilous journeys, toiling with him in the workshops of Corinth and Ephesus, feeling with him the Pharisee's sting in Jerusalem and the philosopher's sneer on Mars' Hill, suffering with him shipwreck in the Adriatic, wearing with him the chain in Rome. In short, we must become Hebrews ourselves, dwelling with Abraham and Isaac and Jacob as sojourners in the land of promise, ascending with Moses the mount of God, pacing with the watchmen on the walls of Zion, bending our bows with the archers of Ephraim, weeping with the exiles by the rivers of Babylon, feeding our flocks with the shepherds of Bethlehem, and casting our nets with the fishermen of Galilee.

But let us beware of the old sin of being devoted to the mere letter of the Scripture. For, in these days of numerous and elaborate exegetical helps, the temptation is even stronger with us than it was with the ancient rabbins, to take a microscopic study of the words of the Bible, and so magnify the letter, which by itself killeth, as to obscure and lose sight of the spirit, which alone giveth life. It was said by Edmund Burke : "No man comprehends less of the majesty of the English Constitution than the *Nisi Prius* lawyer, who is always dealing with technicalities and precedents." We may devote so much attention to the outward tabernacle itself, noting its materials and shape and arrangements, counting its

curtains and loops and hooks and sockets and chapters and fillets and pomegranates, as to have no time to enter within the veil, to behold the beauty of Jehovah, or to inquire within his temple. In undertaking to interpret the Bible, let us follow the example of the Mountain Teacher in his interpretation of the Mosaic statutes concerning murder and unchastity and oaths and retaliation. In other words: let us seek for the central under the superficial, the essential under the incidental, the eternal under the transient.

2. *Study the Bible humbly.*—This, of course, involves the point of docility. For every one of us carries an instinctive bias toward himself. Our moral judgment in this fallen world is like a loaded die; and the heavy side, whether we will or no, always tends to fall toward self. Accordingly, in studying the Bible, we are evermore tempted to put our own thoughts and wishes into the sacred text. Be it for us then, as we engage in Bible-study, to strip ourselves as far as possible of all preconceptions, searching, not for the confirmation of our opinions, but for the truth of God. Only the pure in heart—that is to say, only those of unmixed, pellucid motives—shall see God. We must also remember that the Bible opens to us a realm in whose measureless height and depth and breadth the mightiest of earth's intellects is lost, as an atom in the universe of matter. Here is a sense in which it is nobly true that the more we know, the less we know; the loftier the height, the vaster the horizon. Sir William Hamilton never uttered a truer paradox than when he said: "The highest reach of human science is the scientific recognition of human ignorance." The secret of the Lord is with them that fear him, and the meek he will guide in judgment.

3. *Study the Bible prayerfully.*—In the vision of the apocalyptic book sealed with seven seals, one only out of all on earth or in heaven was able to break the seals and read the scroll: it was he who is alike the Lion of Judah and the Lamb of God. And he is still the only one who is able to interpret his own volume. We must consult him, then, if we would understand his Word. After all, scholarship is but a telescope: no matter how perfect the instrument is, it is useless until applied to the eye; and then, when properly adjusted, it opens a vision of majestic orbs. Even so let the mental telescope be adjusted to the eye of faith; and then even those spiritual nebulae, whose faint lustre scarcely arrests the passing glance, will be resolved into majestic orbs and systems of truth. Let us ever remember that it is not till the Holy Spirit does his work within us that we can understand his Word without us. Ah, my friend, you may be a most ardent student of Scripture, you may be perfectly versed in all biblical lore, you may be able to expatiate with all the learning and eloquence of a Paul on the transcendent themes of Revelation: yet, in spite of all this, the Bible will be to you a sealed book, even wrested by you to your own destruction, until the day dawn and the day-star arise—where? In your own heart. Pray then that the Spirit of God may

"Shine inward, and the mind through all her powers
Irradiate: there plant eyes; all mist from thence
Purge and disperse."

In his light alone shall we see light. Let us ever study the Bible then as on our knees.

4. *Study the Bible executively.*—That is to say, let us *do* the truth as well as believe it; execute the lesson as well as learn it. In fact, doing the truth is the only way of really believing it. Let us study the Bible then with the sincere and ardent purpose of executing God's will as he shall reveal it to us. Then will

our Heavenly Father station us as on the Delectable Mountains of the immortal Dreamer; and ever and anon our ears will catch clearer echoes of the angelic music, and our eyes command a more magnificent sweep of the glories of the celestial Canaan.

HEBREW IN COLLEGE.

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In most cases all the Hebrew instruction which our ministers receive is received in the theological schools; and it may be added that the majority of students graduating from those institutions and going forth to interpret the Bible, are no better prepared to study the Old Testament critically for themselves than the average candidate for admission to a first-class college (making allowance for difference of age) to pursue independent critical studies in the field of Greek literature. Indeed, as far as the amount read is concerned, the advantage is decidedly with the latter. This is not altogether the fault of the instruction given in theological schools. More time is there bestowed on Hebrew than on almost anything else. But the language must be learned from the very foundation. In every other department of study the student finds himself doing advance work, learning something practically applicable in the vocation which he intends to pursue, while in Hebrew he is set to learn an alphabet, paradigms, inflections, and rules. This he ordinarily will not do; for, in comparison with his other work, it seems to him mere worthless child's play. And, unless a man have a special aptitude for languages, the time spent on Hebrew in the theological course is apt to be, if not time wasted, at least time not spent to the best advantage. Most men do not, in the time allotted, and under the conditions above noted, acquire such a grasp of the language as to do much profitable exegetical work during their course, much less to retain a working knowledge of it in after years. To read Hebrew is to most graduates of our theological schools a task so slow and tedious that, amid their active pastoral duties, they have neither the time nor the inclination to consult the Old Testament in its original tongue, and before many years their Hebrew has become altogether a dead language. There were nearly thirty men in my seminary class. Of these one man beside myself really applied himself with zeal and industry to the study of Hebrew. Seven years after graduation that man wrote me that he had forgotten his Hebrew entirely. Out of nearly thirty men one only knew anything about the language. This may be an extreme case, but it was my own experience. I may add that the only exegetical work on the Old Testament which we ever professed to do during our theological course, was done on the Books of Nahum and Jonah.

The contrast to these conditions in Germany is remarkable. In the theological department of a German university the students are supposed to be able from the outset to follow exegetical and critical lectures on the Hebrew text of the Old Testament, and also to prepare discussions of difficult passages to be submitted to the professors, or argued in the class-room. As a graduate of a prominent American theological school I actually found myself at a disadvantage in fluency of reading and grammatical precision in comparison with not a few

Germans who had hardly begun their theological studies. Those men had learned Hebrew in the gymnasium. Hebrew is an optional study in "Prima," and every student who, when still a "Gymnasiast," has decided upon studying theology at the university, takes Hebrew; otherwise he must take private lessons in order to profit by the most elementary courses offered in the university.

We ought to study Hebrew in the same way. It is the testimony of a great majority of Hebrew professors whose opinions I have been able to ascertain, that neither the Hebrew language nor Old Testament exegesis can be properly taught under the system of beginning Hebrew in the theological school. Accordingly, the more progressive schools are beginning to offer special advanced courses for the purpose of encouraging candidates for admission to acquire a knowledge of the language before entrance. The place to acquire that preliminary knowledge should be the colleges. More could be accomplished toward the acquisition of the Hebrew language by a four hour or three hour elective during the senior year at college than is now accomplished in the junior year in our theological schools, during which more than half of the Hebrew of the whole course is usually taught. If such an elective should be extensively introduced in the colleges, our theological schools could, with manifest advantage to themselves and to the scholarly character and biblical equipment of the ministers they graduate, require from applicants for admission the same amount of Hebrew which is now too often deemed sufficient for graduation. The time at present devoted to grammatical drill could then be utilized for proper exegetical instruction and lectures.

Twenty years ago the curriculum of a first-class American college was an absolutely fixed quantity. It was a compromise between the various professions, containing what was common to all and what was required for purposes of discipline and culture, leaving everything special to be acquired in special schools. So long as this system prevailed, Hebrew was naturally relegated to the theological schools. Within the last twenty years the system of elective studies has been adopted to a greater or less extent in a large number, if not all, of our higher colleges. The adoption of that system is partly due to increased resources, but chiefly it is a recognition of the fact that the circumstances of the life, the careers for which our colleges prepare their graduates, are so diversified that the old uniform system has proved inadequate for present needs. The object of electives is to enable the student to select, under certain restrictions, such studies as shall give him the most beneficial training with reference to his special work and aims in life. But in introducing elective studies the colleges have shown a tendency to neglect intending theological students. So, in the matter of languages, not a few colleges have provided courses in Sanskrit, or Zend, or Gothic, or Anglo-Saxon, which are valuable or necessary to a very small constituency of specialists, while neglecting to provide an elective in Hebrew, a study of the greatest importance to that large class of students designing to enter the ministry. It is an immediate and pressing necessity to remedy this mistake in our college courses, if theological students are to study the Old Testament.

In the case of smaller colleges Hebrew instruction would have to be given either as an extra, by the incumbent of some already existing professorship, or by a tutor. In the case of the larger colleges, the better policy would be to establish a chair of the Semitic languages. It is necessary to cultivate the study of the Semitic languages in general, in order to make our Hebrew scholarship scientific and strong. A Latin or Greek professor is sure to know something of one or

more of the other languages of the Indo-European stock, and to be posted on the general results of comparative linguistic study in that field. Similarly every Hebrew professor should have some acquaintance with one, two, or more of the kindred languages, and a reasonable comparative knowledge of the Semitic family in general. Without such knowledge he cannot teach the language as it should be taught. But, on the other hand, if such knowledge is to be required, provision should be made to enable future teachers to acquire it. To provide facilities for such study is not the province of theological schools, although it has in many cases been forced upon them. The Semitic languages and literature as such belong to the faculty of philosophy, not to that of theology. There is no more reason in the nature of things why a theological school should teach Aramæan, or Arabic, or Ethiopic, or Assyrian, than Latin, or Gothic, or Anglo-Saxon, or Sanskrit.

The colleges, however, which can profitably establish chairs for Semitic philology are comparatively few in number. The immediate and crying need is an elective in Hebrew. Every college which professes to train its students to enter professional schools should establish such an elective.

THE MESSIANIC ELEMENT IN HAGGAI.

BY PROFESSOR F. B. DENIO,

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(6) For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; (7) and I will shake all nations, and the desirable things of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. (8) The silver is mine, and the gold is mine, saith the Lord of hosts. (9) The latter glory of this house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

(21) Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth: (22) and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, everyone by the sword of his brother. (23) In that day, saith the Lord of hosts, I will take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet, saith the Lord of hosts.—HAGGAI II., 6 to 9, 21 to 23, Revised Version.

The change from the Revision of 1611 in verse 7 deserves a moment's notice. The phrase *hemdath goyim* is changed so that it is impossible to give it a personal reference. Both lexical, grammatical and contextual reasons favor this. The root *hmdh* and its derivatives as a body are used to express the idea of desirability as inhering in material objects. The noun *hemdah* (construct *hemdath*) is used twelve times after the names of material objects to express a quality, e. g., Jer. xxv., 34, *keli hemdah* "a pleasant vessel," literally *a vessel of desire*. It is used thrice, meaning desire (the feeling) either with or without a genitive following. The writer has found no other cases of its use. So there seems to be no parallel to this passage. Usage favors the idea of *a desirable thing*. The verb in the sentence, *ba'u*, is intransitive, hence it cannot have *hemdath* as object; in fact, *hemdath* can be in no relation but subject. However *ba'u* is plural, and as *hemdath* is

singular in form it must be collective in meaning. Such a construction as that of a plural verb with a collective noun in the singular is not rare. See Ewald, § 317, b; Gesenius, § 146, 1; Müller, § 135, 2; Green, § 275, 2. Also if *hemdath* be regarded as an abstract noun there are parallels to such a use of an abstract noun in a concrete collective sense, e. g., 1 Kgs. v., 17; Ps. cxix., 103; Jer. xlviii., 36; especially Isa. ix., 5. See Ewald, § 317, b. Moreover, material objects are represented as the active subjects of the verb in this verse, e. g., Josh. vi., 19; Isa. lx., 5, 13. While linguistic usage justifies the translation of the Revisers, and almost requires it, the context is quite imperative in requiring it. Verse 8 can have no relevancy except the thought be "The desirable things of all nations shall come, [for] (verse 8) they are all mine."

The general meaning of II., 6 to 9, is that the temple shall become the increasingly glorious center of all nations. More specifically, after a little time (commonly the prophets seem to have thought the fulfillment of their predictions to be near) there will be a manifestation of divine power among all known nations producing great changes. There are several other instances where the Hebrew poets describe the divine interposition by imagery drawn from the Exodus period, sometimes representing the whole earth as affected, e. g., Ps. xviii.; lxxviii., 8; Judg. v., 4; Hab. iii., 6. There is no evidence that Haggai thought of a new covenant, although he uses imagery borrowed from the establishment of the Sinaitic covenant. The result of this divine interposition will be that the nations will come with their possessions, and Yahwe will make the temple more glorious than it ever was before. Peace is in some manner connected with this glory. The nature of the connection is not obvious from the text. The prophecy is not luminous. Glory may be external, as splendor; moral, as celebrity; spiritual, as the exhibition of righteousness. So far as peace points to any phase of glory, it points to spiritual glory. At all events, the prophecy indicates that what would disturb the nations would bring peace to Israel.

In II., 21 to 23, the general meaning is that the world-kingsdoms shall be crushed, but the theocracy preserved through all the turmoil. In particular we note that the coming convulsions are more specifically foretold than in the former passage. Also Zerubbabel is to be preserved through these coming troubles. There is nothing in the terms of the prophecy which determines whether Zerubbabel in person or in his representative capacity is meant. If representative, it might mean the ruler of Israel, or Israel itself. As the entire prophecy seems to have reference to the people of God rather than to any person, it seems that Zerubbabel must be mentioned in his representative capacity and as representing the entire people. The prophecy would therefore mean that God's people should be preserved during the wars of the nations *inter se*, but without reference to any contentions in which Israel might engage. "In that day" is probably Haggai's expression for the "day of the Lord" so often mentioned by previous prophets, when he should manifest himself as subduing all evil and establishing righteousness.

Doubtless the first hearers put no spiritual meaning into this prophecy. A literal fulfillment came in part. The shaking of the nations began about a generation after the prophecy was uttered, when Greece and Persia came into conflict. The crushing of the Persian monarchy, and later of the various Greek monarchies, must be regarded as fulfilling part of the prophecy. The Jewish nation was preserved through it all; yet two facts are to be noted; about 170 B. C. their

national existence was imperiled, about 47 B. C. they ceased to have native rulers, when Julius Cæsar placed Antipater over them. All this must be regarded as the result of unfaithfulness to Yahwe. It is to be remembered that a conditional element entered into prophecy. The wealth of foreign peoples began to flow in during the last century before the overthrow of Jerusalem and the destruction of the temple. It was remodeled and embellished by Herod and adorned by the gifts of proselytes. A literal fulfillment was never completed. Such fulfillments as have been mentioned were doubtless what the first hearers anticipated.

In order to understand the meaning of the prophecy which permits some other fulfillment than the literal, we note the function of the temple under the Old Testament Covenant. The temple was the center of the ancient theocracy. It was the place where God met man and revealed himself. The real glory of the temple was not its external glory, although this glory was the fruit and symbol of precious spiritual service. Whatever might be the embodiment of the same truths, the vehicle of the same service, the point of meeting between God and man would really continue the temple. We may note the following facts as giving a real fulfillment of the prophecy :

1. This house had a glory in some real sense superior to the former glory. As center of worship it represented the more spiritual life and faith which existed after the captivity. Especially are to be noted prayer, which began to take its proper place in common public worship, and the use of Scripture as seen in the regular synagogue service.
2. The Church of Christ is the invisible temple which takes the place of the visible temple. It is the center of the later theocracy. Israel failed to see the truths of which the visible temple was the embodiment and symbol; hence it was destroyed and the Christian Church substituted. In the extravagant regard for the visible glory of the ancient temple, and for its ritual, the Jews lose sight of the spiritual worship. The spiritual nature of the invisible temple compels the remembrance of its true glory.
3. Ever since the day of Pentecost the Spirit has been arousing men—shaking the nations.
4. Powers antagonistic to God's kingdom, and to his church as the spiritual center of that kingdom, have been gradually destroyed. This destruction has been largely the result of mutual jealousies, or even it has been suicidal.
5. Already many peoples and their rulers have given a real or nominal allegiance as subjects in the kingdom of God. There has been constant growth of the kingdom of God among men and over the nations.
6. The glory of this kingdom is now apprehended by an ever increasing number of its subjects as not external, not merely moral, but as spiritual power, as consisting in the fact that for every child of man it is "righteousness and peace and joy in the Holy Spirit."

Thus we may close with saying that while there is no prophecy of a personal Messiah in Haggai, these prophecies are Messianic in the broad sense, inasmuch as referring to the Messianic kingdom, and that, so far as they illustrate such prophecy, Messianic prophecy is now in process of fulfillment.

PAGAN WISDOM ; CHRISTIAN INSPIRATION.

BY JUSTIN A. SMITH, D. D.,

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Mr. Edwin Arnold, in the preface to his "Song Celestial"—a rendering in English verse of that portion of the great Indian epic, the Mahabharata, which bears the name of the Bhagavad-Gîtâ—quotes from Schlegel the following tribute to the author of what Mr. Arnold styles, and very properly, a "famous and marvelous poem:" "Thee, therefore, first, most holy prophet, interpreter of the Deity, by whatever name thou wast called among mortals, the author of this poem, by whose oracles the mind is rapt with ineffable delight to doctrines lofty, eternal and divine,—thee first, I say, I hail, and shall always worship at thy feet." Mr. Arnold, in approving this high eulogy, says that "so striking are some of the moralities here inculcated, and so close the parallelism—ofttimes actually verbal—between its teachings and those of the New Testament, that a controversy has arisen between Pundits and Missionaries on the point whether the author borrowed from Christian sources, or the Evangelists and Apostles from him." If, however, as Mr. Arnold himself admits, "the weight of evidence tends to place the composition" of this Indian epic "at about the third century after Christ," that fact alone settles the point as to the possibility, at least, of any borrowing from it by the writers of the New Testament.

The somewhat extravagant tribute paid by Schlegel, and echoed by Lassen and by Arnold, to the unknown author of the Bhagavad-Gîtâ, in particular, affords a suggestive example of the manner in which passages in pagan literature are viewed and commented on by those admirers of them who seem not to be aware of the indirect yet higher tribute they pay to the Christian Scriptures, when as proof of something "marvelous" in such pagan utterances they note their parallelism, "ofttimes actually verbal," with what the Christian sacred books contain. A question then arises as to the actual significance of such "parallelisms:" how they are to be accounted for; how far, upon the one hand, they may imply a species of inspiration in such pagan writers themselves, and upon the other may lessen the force of that argument for biblical inspiration which founds upon the superhuman quality of biblical teaching.

The fact of such parallelism is not only not to be disputed, but is in truth an exceedingly interesting one. It is by no means confined to the literature of any one pagan people, nor even to any one style of pagan authorship. One would hardly expect to find in the Roman poet, Lucretius,—so much an object of admiration, almost an authority, among the teachers of atheistic science,—what may parallel some of the striking sayings of our Lord himself. Yet a passage in Lucretius we find translated thus, in English prose:

"He [some teacher referred to by him] understands by this that it is the vessel itself that causes the corruption, and all things put into it are thus defiled, however good and salutary they may be before they are put in, i. e., the heart of man is to blame, not what nature gives it."

Says Jesus: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. For from within, out of the heart of men, proceed evil thoughts," etc. Parallelisms of a like nature in Cicero are abundant; as thus:

Cicero.—Fear is never a lasting teacher of duty. *Paul*.—For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. *Cicero*.—What a noble guardian of the sheep is the wolf! as the proverb goes. *Jesus*.—Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. *Cicero*.—For while we are closed in these mortal frames, our bodies, we are bound down to a law of necessity, that obliges us with labor and pains to attend to the discharge of the several incumbent duties it requires. But our minds are of a heavenly original, descended from the blissful seats above, thrust down and immersed into these gross habitations of the earth, a situation altogether unsuitable to a divine and eternal nature. *Paul*.—For verily in this [earthly house of our habitation] we groan, longing to be clothed upon with our habitation which is from heaven. . . . Not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. *Cicero*.—While all other things are uncertain, evanescent, and ephemeral, virtue alone is fixed with deep roots; it can neither be overthrown by any violence nor moved from its place. *David*.—The law of the Lord is perfect restoring [converting] the soul. . . . For he [that walketh not in the counsel of the wicked] shall be as a tree planted by the streams of waters, that bringeth forth its fruit in its season, whose leaf also doth not wither.

Examples might be multiplied to almost any extent. Compare, for example, this of Lucretius: "For a slight breeze with its thin body moving, turns the mighty ship with its mighty carcass; and one hand guides it, as it goes, by the merest touch, and twists the helm any way it pleases," with this of the Apostle James, "Behold also the ships, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth."

Seneca's well-known saying: "I approve the better course, and follow the worse," is often compared with Paul's seventh of Romans; while in Plato's Phædo is a passage which places in the mouth of Socrates almost the exact words of the same apostle, where he says, "To die is gain."

Of those passages in the legendary lives of Buddha which bear such a close resemblance to incidents of our Lord's infancy and youth, there is not space here to speak; further than to say that partly they are, it should seem, to be accounted for upon principles of historical interpretation to be noticed directly, and partly are fragments of the Gospel narrative interwoven with Buddhistic legend. Of sayings of Buddha himself examples may be given whose parallels in our own Scriptures scarcely need be pointed out.

Buddha.—If a fool be associated with a wise man even all his life, he will perceive the truth as little as a spoon perceives the taste of soup. *Solomon*.—Though thou shouldst bray a fool in a mortar with a pestle among bruised corn, yet will not his foolishness depart from him. *Buddha*.—Do not have evil-doers for friends; do not have low people for friends; have virtuous people for friends; have for friends the best of men. *Paul*.—Be not deceived. Evil company doth corrupt good manners [in the margin, Evil companionships corrupt good morals]. *Buddha*.—If one man conquer in battle a thousand times thousand men, and if another conquer himself, he is the greatest of conquerors. *Solomon*.—He that ruleth his own spirit is greater than he that taketh a city. *Buddha*.—If a man offend a harmless, pure and innocent person, the evil falls back upon that fool,

like light dust thrown up against the wind. *Jesus*,—(In language far more intense) Whoso shall cause one of these little ones that believe in me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. *Buddha*,—Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there a known spot in the whole world where a man can be free from an evil deed. *Amos*,—Though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent and he shall bite them.

A passage in the *Bhagavad-Gîtâ* bears a striking resemblance to that in *Exodus* (xxxiii., 18), where Moses asks of God, "Shew me, I pray thee, thy glory." Arjuna thus prays to Krishna, the deity with whom he is having communion. The translation is Arnold's:

"Fain would I see,
As Thou thyself declar'st it, Sovereign Lord!
The likeness of that glory of Thy Form
Wholly revealed. O Thou Divinest One!
If this can be, if I can bear the sight,
Make thyself visible, Lord of all prayers!
Show me thy very self, the Eternal God."

To this Krishna replies:

"Gaze, then, thou Son of Pritha! I manifest for thee
Those hundred thousand thousand shapes that clothe my mystery:
I show thee all my semblances, infinite, rich, divine,
My changeful hues, my countless forms. See! in this face of mine,
Adityas, Vasus, Rudras, Aswins, and Maruts: see
Wonders unnumbered, Indian Prince! revealed to none save thee."

What follows is marvelous as a work of the inventive imagination, investing deity with a throng of attributes, forms, personalities and manifestations, sublime, or beautiful, or terrible; yet while the two passages are in general so strikingly similar, that in the *Gîtâ*, as a whole, bears no comparison with the simple sublimity of the narrative in *Exodus*, where Jehovah declares himself "the Lord, the Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth: keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty."

This last of the parallelisms we are studying brings forward the question, How is it that in the inventions of pagan legend and poetry incidents appear so similar to some that are matter of historical record in inspired Scripture? There may be nothing more strange in the fact that legend sometimes repeats history, than in the other fact that history so often repeats itself. Like causes, in that course of events of which history is the record, produce like effects. Since human nature is always essentially the same, no one ought to be surprised that the story of human life in one chapter of it reads so much like what is written in another. For a like reason that which is invented as history, will be suggested in more or less of its incidents by a law in the human consciousness corresponding to this law in the order of events in human experience. Unless the legend as related is altogether beyond the range of probability, a mere tissue of extravagances, it must of necessity be more or less like what occurs in actual experience, and will read like history because it is like history. So when we find the poet of the *Bhagavad-*

Gitâ represent his hero as asking for some visible manifestation of that divine mystery toward which the human soul so often turns with curiosity, if not with spiritual yearning, it is an invention grounded in a principle of human nature itself. Is it, then, surprising that in the history of man's life in the world an incident of this kind should have actually occurred? And again, is it surprising that there should have been in the early life of Jesus and of Buddha actual incidents having a strong resemblance to each other; or that so far as the lives of the founder of Buddhism are mere legend, the invention of their authors should at times parallel the real history of the Founder of Christianity? Prophecies of either evil or good to follow an expected birth are among the common incidents of mythology; should those which are said to have announced the career of Buddha be thought more difficult of invention than those which mythology records of Ædipus and of Paris? That, in view of such predictions, the legend should describe the sensation made by the birth itself, and the coming of merchant-men and others from far countries, bringing rich gifts, is entirely natural. That among these strangers should be one "gray-haired saint, Asita," moved by enthusiasm to some act like what is recorded of the aged Simeon, in the Gospel, is equally natural. The invention of those who wrote the legend wrought by a law in itself not unlike that other law which controls events in human experience. One has but to realize that, in the later contact of Christianity with Buddhism, occurring as is quite certain in the apostolic period itself, opportunity offered, and it is easy to see how with only a little of borrowing from the Christian history, the Buddhistic story should be made to wear precisely the dress which, of late years, has been thought to entitle it to a like credence and respect; or even, strangely enough, to have been the source upon which the authors of the Gospels drew for the incidents in question.

Other of the parallelisms noted above suggest a different line of remark. The correspondences between religions in their teachings as respects precept and the laws of good living, or even upon topics more profound, may be accounted for without any admission of equality in the religions themselves, or in the authority by which their great teachers command the reverence of mankind. Of course, no one doubts that among pagan peoples have arisen men of a very superior order of mind and character both. Those conditions in the life of a people which develop amongst them what are called great men, may exist under pagan auspices as well as under those which are Christian. Now, truth is one, and morality is one. Can any one think it strange that men of like intellectual stature should send their keen vision over a like field of survey, or that on that field they should see and report in many instances the very same things? When two minds of like grasp, in dealing with truth more or less fundamental, have the same thought upon the same theme, is it unaccountable that even their very language becomes in a degree identical? A thought, clearly conceived, demands for expression an embodiment in language that belongs to it almost in the same way as a human body belongs to a human soul.

What, then, is the real force of that argument for Scripture inspiration which builds upon the superiority of its teachings? To this it may be answered, first, that it is altogether a mistaken view of Scripture inspiration to represent it as implying that the inspired man will always have thoughts such as no other man ever

had; or that a collection of inspired books will differ at every point from all other books that were ever written. Upon the contrary, a true inspiration would often prompt the writer in an utterance of those things which, just because they are so essential, are sure to be more or less familiar, one might almost say commonplace. So far as such writings are a *revelation*, they may be expected to deal with many things which are out of the range of unaided human conceptions; as, in fact, in the course of these studies we have found to be the case in such instances as the idea of God, the idea of evil, the idea of redemption, the idea of incarnation, and the idea of a future life. It is the peculiar glory of the Bible as a revelation that on all these great matters it has filled with light the world which pagan teaching, after all it could do, had left still shrouded in the blackness of darkness. But in its whole character as an inspired book, adapted with infinite wisdom to all the needs of humanity, the Bible should be expected to include many things which wise teachers have taught elsewhere, and perhaps before.

In the second place, the superiority of the Christian Scriptures, at the point of view now especially considered, is shown in this: That while pagan religions, or pagan philosophies, in their preceptive and other teaching, are each characterized by some one, or at most a few sound principles, these being often carried to a point of hurtful exaggeration, the Bible, and the religion founded upon it, are comprehensive of *all* such principles, stating each with truth and due balance, and adjusting all in right proportions. We may name that dualism of the Avestan religion, which in the Bible appears as a true and rational setting forth of the good and evil of the universe, each represented by one mighty personality, God and satan, with God alone as divine and self-existent, each having its own array of subordinate "principalities and powers," each comprehending a system of great forces between which in the nature of things there must be perpetual war till the right at last triumphs. Or we may name the stoicism of the Indian religions, which in Christianity is that "patient endurance" which does not go out of its way to invent torturing ascetic observances, yet bravely faces all of trial or burden-bearing which is *in* the way of a Christian man's duty. Again, that reverence for parents and ancestors upon which the great Chinese teacher founded his whole system, yet which in the exaggerated form he gave it, grew into a degrading idolatry, in the Bible is set forth as one element among many in a perfect character; radiant among the virtues, indeed, yet simply one star in the constellation of such, not the very sun of the moral heavens. We may name, too, that idea of a divinity in nature seen in nature religions, and grounded in that truth of the divine omnipresence, and omnipotence, which the Christian Scriptures make clear, yet reveal it as still consisting, however mysteriously, with the divine personality. And again the monotheism of the religion of Mohammed. Or, if we speak distinctively of pagan philosophy Solomon exalts wisdom as much as does Plato, while the Bible is as clear and emphatic as to the folly of wrong-doing as is either Plato or Buddha; yet what motives to piety and to virtue does the Bible urge, of which neither Buddha nor Plato ever dreamed! Plato, as ex-President Woolsey justly says, "made virtue consist in this: That the faculties of the soul respectively perform their parts, and are all obedient to the reason." This also the Bible teaches and maintains—yet how much more! There is a sense in which all true and sound pagan precepts and teachings are in Christianity, yet each in

due measure and proportion, with right adjustments in each case to what is no less true; while *additional* to them all are "precept upon precept, line upon line," with vast discoveries of truth and reality,

"Things which eye saw not, and ear heard not,
And which entered not into the heart of man."

We conclude that while pagan wisdom is such as the human intelligence is of itself equal to, and is accounted for by what we know of man and his capacities, the Bible, as a book, and in the nature of its contents, is rationally accounted for only upon the theory of a divine inspiration.

A BOOK-STUDY: FIRST AND SECOND SAMUEL.

BY THE EDITOR.

I. GENERAL REMARKS.

1. The "general remarks" of the three preceding "Studies" are applicable to this "Study," viz., (1) it is intended for students who need and feel their need of help; (2) it furnishes an order of work, not an order for presenting the results of work; (3) it calls for more work than some may desire to do, and perhaps for work in which some may not be interested; (4) the helps to be used are few, the aim being to incite the student to do his own work; (5) the Revised Version should be used exclusively, except for comparison; (6) in all the work done, there should be an effort to secure a clear and well-defined idea of the *purpose* of the writer and compiler; (7) it is necessary to remember the time in which the events we study were transacted; (8) textual difficulties may be studied to advantage only by those who have a knowledge of Hebrew, still a good commentary (Kirkpatrick's) will give sufficient aid for most readers; (9) a map is an indispensable companion in work of this character; (10) it is necessary to a clear and correct understanding of what we read that we have as definitely in mind as possible the historical stand-point of the writer, speaker, or actor; (11) the work of *Higher Criticism* includes the consideration of the name, divisions, sources, history, author, and date of a given book, and every true Bible-student is a *higher critic*; (12) a knowledge of the principles of Hebrew poetry is essential for the correct understanding of a very large portion of the Old Testament; (13) a book of the Bible is not to be regarded with suspicion, if after close investigation it turns out to be the work of a compiler using the material of many authors, rather than the work of a single author; (14) we should be *verse-students*, and *book-students*, but, above all, students of the Bible as a whole.

2. Partly because of a lack of space, and partly because the "Studies" have already far exceeded in detail the original design, the topic considering the more important textual difficulties will be omitted.

3. Various methods have been employed in the work of solving the historical difficulties of the Bible. That one, perhaps, which is most commonly employed is the following: (1) Understand, from the outstart, that the difficulty *must be removed*, and study each of the apparently inconsistent accounts with this in mind; (2) ignore, so far as your conscience will allow, the difficulties in the case; (3)

force upon one, or both of the passages under consideration, an interpretation which will enable you to attain the desired end. Another method, seldom employed by commentators (and perhaps for this very reason worthy of trial) is this: (1) Note carefully the context of each of the passages occasioning difficulty; (2) from the study of this context, ascertain as clearly as possible the purpose of the writer in each particular case; (3) note whether the apparently discrepant accounts come from the same or from different sources; (4) keep in mind the fact that in many cases, details which are necessary to a perfectly satisfactory explanation, *may have been and doubtless were lost*; (5) remember, too, that there are few men, even among commentators, to whom all knowledge has been committed, and that two statements, apparently contradictory, may both be absolutely true, and yet a commentator be unable to show how such a thing is possible.

4. If you will concede (1) that in a barbarous age and among a barbarous people, as satisfactory a code of ethics could scarcely be expected as in a civilized age and among a civilized people; (2) that under a despotic form of government, the same recognition of popular rights is not to be looked for, as under a republican form of government; (3) that in all ages, among all people, whatever may be the restraining influences, *men sin*; (4) that the recording of a wrong act by an inspired writer is no evidence that the wickedness of the act was not recognized by the writer, even though he made no comment upon it; (5) that men who have committed the most heinous crimes have been pardoned by God and entrusted by him with great and important responsibilities connected with his work on earth—if you are ready to concede these points and others growing out of them, you will have little trouble with the so-called moral difficulties of the Books under consideration.

5. As touching the department of prophecy, nearly all Bible-students may be divided into two classes: (1) those who know nothing about it, and ignore it; (2) those who know all about it, and study nothing else. The few who belong to neither of these classes will be found to be the best guides. Only a word is permitted in this connection: A large proportion of the Old Testament is prophecy; a large proportion of the New Testament is the fulfillment of prophecy. This element is an important one for many reasons. It deserves study. From the study of no part of the Bible will greater profit be derived. He who neglects this subject deprives himself of much that is helpful and inspiring. Indeed, he virtually assumes that he does not stand in need of just such a Bible as has been given us. Half of it would have been sufficient for his wants. It is just as great a mistake, on the other hand, to suppose that the only subject worthy of study is prophecy, and so to become a hobbyist on the subject. No man is capable of doing more injury to sound Bible-study than he who gives himself up to searching *upon the surface* for events which by some means may be twisted into a fulfillment of a given prophecy. Study prophecy; but let the study be sober, judicious, scientific, and not wild speculation, going no deeper than the surface.

6. In the study of prophecy, *two* important departments, besides others, demand attention, viz., the typical element, and the Messianic element. What has just been said about prophecy in general applies also to these two specific departments. Do not be so allegorically inclined, so lacking in all true principles of interpretation, and in a word, so childish, as to try to find types in every particular object, person and event referred to in the Old Testament, and Messianic allusions in every chapter or verse. And, on the other hand, do not be so rationalistically

inclined, so lacking in the great and fundamental truths of Scripture, and in a word, so skeptical, as to try to see no types and no Messianic allusions in the sacred narrative. Do not be an extremist in either direction. Move slowly and carefully : (1) Endeavor to get before you a respectable number of acknowledged cases, both in the way of types and Messianic references ; (2) study these minutely and formulate the principles which regulate these ; (3) test your principles by other cases, and when they are sufficiently established (4) test all doubtful cases by your principles. Keep in mind, in all work, that the great end is the obtaining of principles, and that for these one must go down deep.

II. DIRECTIONS.

1. Review as follows :
 - a. The *topic*, or *topics* of each chapter in both books, using the slips of paper prepared in the first study.
 - b. The *analysis* of each book, made in connection with the previous "Studies."
 - c. The *index* of each book, made according to the directions given in the previous "Studies."
 - d. The *chronology* of each book, as decided upon in the previous "Studies."
 - e. The various general topics suggested :

(1) Samuel's Life and Work.	(6) First Twenty Years of David's Reign.
(2) The Prophetic Order.	(7) Second Twenty Years of David's Reign.
(3) Saul's Life and Character.	(8) David's Organization of the Kingdom.
(4) David's Early Life.	(9) David's Work and Character.
(5) David's Early Psalms.	(10) David's Later Psalms.
 - f. The name and division of the books.
 - g. The characteristic features and elements of the books.
 - h. The sources, date and author of the books.
 - i. The various poetical portions, as directed in the last "Study."
 - j. The comparison of the Books of Samuel and the Books of Chronicles.
 - k. The question of the relation of the Books of Samuel to the divine plan of salvation viewed as a whole.
2. Consider the more important historical difficulties ; and in this consideration, follow the second of the methods prescribed above. In each case (1) ascertain the seeming difficulty ; (2) and then, by careful thought, and with the help of such authorities as you may have at hand, endeavor to remove the difficulty.¹
 - a. 1 Sam. VII., 15-17 vs. VIII., 1 seq. and XII., 2 seq. : Samuel (1) Judge over Israel as long as he lived ; (2) gives up the office to his sons.
 - b. 1 Sam. VIII., 5 vs. XII., 12 : Different reasons why a kingdom was demanded.
 - c. 1 Sam. VII., 13 vs. IX., 16 ; X., 5 ; XIII., 5, 19 ; XVII., 1 : Philistines represented as no more coming into the coast of Israel ; yet the account of subsequent battles is given.
 - d. 1 Sam. IX., 1-10, 16 vs. VIII., and X., 17-27 : Saul secretly anointed by divine command ; yet chosen by lot because of popular demand.
 - e. 1 Sam. X., 8 vs. XI., 14, 15 and XIII., 8 : Saul commanded to go to Gilgal and wait for Samuel seven days ; yet Samuel goes with him to Gilgal

¹ Again, we call attention to the valuable aid which may be derived from Professor Kirkpatrick's commentaries on the Books of Samuel. In this work, too, the Introduction to Lange's Samuel (pp. 9-25) is very excellent.

- (XI., 14, 15); too long an interval between X., 8 and XIII., 8 to suppose them connected.
- f. 1 Sam. XVII., 54: David carries Goliath's head to Jerusalem; yet Jerusalem was not captured till much later (2 Sam. v.).
 - g. 1 Sam. XVIII., 5: David made commander because of bravery; but in XVIII., 13-16, because of Saul's envy and fear.
 - h. 1 Sam. XIX., 2 vs. XX., 2: Discrepant account of Saul's attitude toward David.
 - i. 1 Sam. XVIII., 27 vs. 2 Sam. III., 14: Different number of foreskins brought by David.
 - j. 1 Sam. XVII., 4 seq. and 2 Sam. XXI., 19: Two accounts of the slaying of Goliath.
 - k. 1 Sam. XIII., 8-14 and XV., 10-26: Two accounts of the rejection of Saul.
 - l. 1 Sam. X., 10-12 and XIX., 22-24: Different origin of the proverb, "Is Saul also among the prophets?"
 - m. 1 Sam. XXV., 1 and XXVIII., 3: Two mentions of Samuel's death.
 - n. 1 Sam. XXXI., 4 and 2 Sam. I., 9, 10: Two accounts of Saul's death.
 - o. 1 Sam. XVI., 14-23; XVII., 12-51; XVII., 55-58: Different accounts of David's introduction to Saul.
3. Consider the more important moral difficulties:
- a. 1 Sam. II., 25: "*Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.*"
 - b. 1 Sam. II., 30: God's change of attitude toward the house of Eli.
 - c. 1 Sam. VI., 19: Smiting of the men of Beth-shemesh.
 - d. 1 Sam. XV., 1-9: The command to exterminate the Amalekites.
 - e. 1 Sam. XV., 32, 33: Execution of Agag.
 - f. 1 Sam. XVI., 14, 15: An evil spirit from Jehovah.
 - g. 1 Sam. XIX., 12-17: David saved by deception.
 - h. 1 Sam. XXI., 2: David lies to obtain bread.
 - i. 1 Sam. XXVII., 8-12: David's cruelty and deception.
 - j. 1 Sam. XXVIII., 3-25: The circumstances connected with Saul's visit to the witch of Endor, and the implications which it involves.
 - k. 2 Sam. I., 17-27: Lack of honesty in the eulogy, in view of all the facts in the case.
 - l. 2 Sam. VI., 6-11: The smiting of Uzzah.
 - m. 2 Sam. XI., 2-5: David's adultery with Bath-sheba.
 - n. 2 Sam. XI., 14-17: David's murder of Uriah.
2 Sam. XV., 30-37: The character of Hushai's commission.
 - o. 2 Sam. XVII., 19, 20: The woman's deceit.
 - p. 2 Sam. XXIV., 1: The numbering of the people.
4. Consider the prophecies and the prophetic element, remembering that prophecy is a much broader word than prediction. All prediction is prophecy; but there is much prophecy (viz., preaching) which is not prediction.
- a. The peculiarly prophetic character of the Books of Samuel as compared with others.
 - b. The origin and development of the prophetic order (see preceding "Study").
 - c. The part played by the prophets in the historical events making up the books.
 - d. The prophetic element in Hannah's Song (II., 1-10).

- e. The prophetic discourse of the man of God (II., 27-36).
 - f. The prophetic message through Samuel to Eli (III., 11-18).
 - g. Samuel's prophetic relations to Saul.
 - h. Samuel's prophetic relations to David.
 - i. Nathan's prophetic relations to David.
 - j. Gad's prophetic relations to David.
 - k. Nathan's promise to David (2 Sam. VII., 4-17).
 - l. David's last words (2 Sam. XXIII., 1-7).
5. Consider the Messianic element in this period (i. e., the period of Samuel and David) and in the case of each passage or chapter considered, seek to ascertain (1) just what may be accepted as referring to a future redemption or redeemer; and (2) in what sense it holds good, e. g., whether in a strictly prophetic sense, or typically.
- a. What is meant by a *Messianic statement*?
 - b. The particular Messianic passages in the Pentateuch; and their scope taken as a whole.
 - c. The Messianic element in Hannah's Song (II., 1-11).
 - d. The Messianic element in the discourse of the man of God (II., 27-36).
 - e. The Messianic character of Psalms II., XXII., XVI., CIX., LXIX.
 - f. The Messianic element in Nathan's promise (2 Sam. VII., 4-17).
 - g. The Messianic character of Psalm CX.
 - h. The Messianic element in David's last words (2 Sam. XXIII., 1-7).
6. Consider the question of David as a type of Christ.¹
- a. What is meant by a *typical* institution, event, or character?
 - b. The points in which any king was typical of Christ.
 - (1) He was the "anointed" of God.
 - (2) He was God's representative; his instrument for delivering and helping men.
 - (3) He was called God's Son.
 - (4) He was the representative of the people before God.
 - (5) He was also "head of the heathen."
 - c. The points in which David was peculiarly a type.
 - (1) He was a prophet as well as a king.
 - (2) He was a founder of a kingdom, as Moses was the founder of the nation.
 - (3) His birth-place.
 - (4) The Messiah is again and again called David.
 - d. David, as a man, a type of Christ.

Remark.—With this "Study" the work on I. and II. Samuel as announced, is finished. There is sufficient ground for the belief that many have derived great help from these "Studies." In the next volume of THE STUDENT, beginning in September, other books of the Bible will be taken up in a similar way.

¹ See, particularly, Kirkpatrick's 2 Samuel, pp. 42-45.

→BOOK NOTICES←

PARKER'S LEVITICUS AND NUMBERS.*

Sixteen of these discourses deal with Leviticus; twenty-five with Numbers. They show the power of the London preacher in solving the problem of interesting men and women of to-day in the rich but remote and deep mines of Hebrew ritual and ceremonial law. And the subject is illuminated as by electric light. The grand, eternal, universal principles underlying those books are seized and expounded with strength and beauty. The sermons remind one of Talmage without his sensationalism and with infinitely more intellectual power. There is the same quickness at grasping analogies, the same flashing wit, the same keen application of truth to life, with deeper insight, broader knowledge, finer style, stronger effect. As illustrations, the reader may be referred to the sermon on Lev. vi., 13, "The Continual Burning," where the law of the continual fire on the altar is made to yield the theme of "The Consecrated Life;" Num. x., 1-10, the law of the Trumpets introduces a sermon on "The Trumpets of Providence;" the law of Fringes supplies the preacher with "The Fringes of Christianity," which are the Sabbath, the Sacraments, the Bible and the Sanctuary. There are four discourses on Balaam which are to us unsatisfactory in leaving us with no unified conception of his character. No one can fail to be interested and stimulated by a perusal of this book. The author's versatility is truly amazing.

WHAT DOES HISTORY TEACH?*

Or, rather, what does Prof. Blackie think it teaches? Two lectures express the views of this wise and liberal Greek Scotchman in his frank, plain style, on the Church and the State. What does history tell us about their beginnings, progress and future? In making up the verdict, Prof. Blackie takes a broad view of institutions and peoples, and hence, makes many generalizations more glittering and fascinating, we fear, than wholly true. The problem must be studied vertically as well as horizontally. Society is deep as well as wide. But the book is full of life and thought, and its remarks on democracy are of especial interest to Americans. The Professor's religious ideas would be a little too loose for the orthodox believer, as his political views are too narrow for democratic America. Strike a balance and you will justify his favorite maxim of the Stagirite, *all extremes are wrong*.

* PARKER'S PEOPLE'S BIBLE: Leviticus—Numbers xxvi. New York: Funk & Wagnall's. Pp. 360. Price, \$1.50.

* WHAT DOES HISTORY TEACH? Two Lectures. By John Stuart Blackie. New York: Chas. Scribner's Sons, 1886. Price, 75 cents.

THE DOCTRINE OF ENDLESS PUNISHMENT.*

This work consists of three chapters: (1) The History of the Doctrine; (2) The Biblical Argument; (3) The Rational Argument. The first is very brief—only twelve pages. It is in the biblical argument that Prof. Shedd is particularly strong. Here in his appeal to the statements of Christ, which are the stronghold of this doctrine, he must be regarded as unanswerable. We cannot, however, follow him in all of his line of biblical argument. We note only that relating to the Old Testament. He rejects the interpretation of Sheol given by the Old Testament Revisers, who assert "that it signifies the abode of the departed spirits, and corresponds to the Greek Hades or the underworld." Prof. Shedd regards it, when mentioned in connection with the wicked, to denote the place of future retribution, i. e., of torment, corresponding to our notion of hell; and when mentioned in connection with the righteous, to denote simply the grave. His argument for his first point is that Sheol is often used in connection with divine judgment against the wicked, and hence must be the place of future retribution, where the wrath of God falls upon the transgressor. We admit this, that in Sheol is such a place. That Sheol, like death, was of unwelcome significance; but to limit it to this, to make only hell of it in some instances, and then to call it the grave in others, strikes us as arbitrary and forced, and is not borne out by a candid study of Scripture. Dr. Shedd indeed anticipates such an objection to his view, and endeavors to meet it by saying, "an interpretation must not be put upon a term of Scripture that will destroy the symmetry of doctrine." This, then, is the key to his exegesis. Having framed a symmetrical doctrine, Scripture must be interpreted in accordance with it. This, of course, vitiates his entire exegetical process, and gives place to the special pleading: "The proof that Sheol does not signify hell would, virtually, be the proof that the doctrine of hell is not contained in the Old Testament; and this would imperil the doctrine of final judgment. Universalism receives strong support from all versions and commentaries which take the idea of retribution out of the term Sheol." We do not like this. Scripture must first of all be fairly interpreted. It is better that doctrine should not be perfectly symmetrical; that the system should have some jagged edges, than violence be done to the Word. *Fiat justitia, ruat coelum.*

We find that Sheol has in the Old Testament no narrow, fixed meaning, further than the place of the dead. Like death it was full of gloom, like death it might denote future retribution, like death it was the universal destiny of all. From its terrors some of the righteous by faith expected to be delivered. This is our view: Not that whenever it was mentioned it meant by clear cut distinction either a place of retributive torment, or the grave, the simple resting place of the body. Hell is not its proper translation, for from the Old Testament point of view the sense of Sheol is not that of a place of endless punishment.

We cannot follow Prof. Shedd either in all his rational argument. One point which he makes is that "endless punishment is rational because sin is an infinite evil; infinite, not because committed by an infinite being, but against one." We reject this notion. This work, however, as a whole, is probably the ablest treatise which has recently appeared upon this most awful theme.

* THE DOCTRINE OF ENDLESS PUNISHMENT. By William G. T. Shedd, D. D., Roosevelt Professor of Systematic Theology in Union Theological Seminary, New York: New York: *Charles Scribner's Sons*, 1886. Chicago: *A. C. McClury & Co.* Pp. 163.

INTRODUCTION TO THEOLOGY.*

Alfred Cave is known to the theological world as the author of "The Scriptural Doctrine of Sacrifice," and is a student of German theology as well as translator of several important works from that language. This is a new and original volume from his pen, covering a wide field, and hence rather broad than deep. It aims to serve as an introduction to theology. It claims rather to summarize than to discover. The subject of theology is analyzed into six parts as Natural, Ethnic, Biblical, Ecclesiastical, Comparative, Pastoral. Each part is treated under similar rubrics, such as Definition, Utility, History, Division, Outline, Books Recommended. The last feature is excellent. The lists of books are quite full, up to date, and a brief summary or criticism is made of those most important, so that the young student of theology need not err in laying out his course of reading. The author's method of discussing biblical theology will give a fair idea of the stand-point and usefulness of the work. Biblical theology is defined to be "the science—or more accurately the group of sciences—concerned with the facts presented by the Bible." It is wider than the science of the doctrinal declarations of the Scriptures, for which the term biblical dogmatics is used. The term Exegetical Theology is rejected as inexact. The problem of biblical theology is "to investigate and to appropriate the contents of the Bible by treating it at the outset just as other literary relics of the buried past are treated." "When the entire contents of the Bible have been ascertained, classified and arranged in due order in one science, which is a collection of several sciences, biblical theology has reached its goal." Under biblical theology are treated *first*, as introductory to exegesis, biblical canonicity, biblical textual criticism, biblical philology, biblical hermeneutics, biblical introduction in general. Then *second*, comes biblical exegesis itself. The *third* head is biblical exegesis applied, under which are arranged biblical archæology, history, literary criticism, dogmatics, ethics, psychology and sociology.

Two hundred out of the six hundred pages are devoted to biblical theology, and the treatment seems fresh and thorough. The author is doubtless right in thinking that to several classes of readers this book might be a saving of labor. It demands and deserves study. No student of this broad and goodly domain of theology could help receiving clearer and wider views of the great field and a resulting balance of mind which the author wisely calls "inestimable." Of course not all his conclusions will be acceptable to all minds. But a mastery of the plan and scope of the volume would be a liberal education for some clergymen, and might inspire them to go beyond "Introduction" to a deeper and fuller acquaintance and friendship with the length and breadth of christian theology. Their sermons would profit, and their hearers would be built up systematically in the truth of God. Mr. Spurgeon wisely says to his students, "Brethren, if you are not theologians, you are in your pastorates, just nothing at all. Verbiage is often the fig-leaf which does duty as a covering for theological ignorance. Unless we are instructive preachers and really feed the people, we may be great quoters of elegant poetry, and mighty retailers of second-hand wind-bags, but we shall be like Nero of old, fiddling while Rome was burning, and sending vessels to Alexandria to fetch sand for the arena, while the populace starved for want of corn."

* AN INTRODUCTION TO THEOLOGY: its principles, its branches, its results, and its literature. By Alfred Cave, B. A. Edinburgh: T. & T. Clark, 1886. New York: Scribner & Welford.

PARADISE FOUND.*

One is in some doubt whether to take this book seriously or as a joke. The author locates paradise at the north pole. If his purpose was to be funny, his joke is a huge one, well conceived and thoroughly carried out. We can unhesitatingly award it the smile or the laugh which it deserves, and so let it pass. But however it may be taken by the public, there is every indication that the author does not consider it as a joke at all, but is, on the contrary, very much in earnest about it. This renders our treatment of it at once more difficult and less agreeable; more difficult, because the refutation of a manifestly absurd theory, airy and unsubstantial in its speculative nebulosity, is like firing solid shot into a cloud; less agreeable, because the mental status involved in contending against plausible error is not so enjoyable as laughing at a good joke.

Part I. is devoted to the history of previous attempts to locate paradise. Since these have all signally failed, the inference sought to be conveyed is that the present attempt is therefore the only successful one. Most readers will extend the induction, including the present attempt in the same list of failures with the rest.

Part II. states and explains the new hypothesis.

Part III. is entitled "The hypothesis scientifically tested and confirmed." Scientifically tested and confirmed! Hear, hear. "Astronomical geography" confirms it because refraction brings the apparent place of the sun several degrees higher than its actual place. The six months night at the north pole is a popular delusion. The darkness lasts only say five months, or thereabouts; and even then there is the *aurora borealis*. Therefore the conditions at the north pole are, or were, paradisaical.

Under the heads "testimony of paleobotany" and "testimony of paleozoology" the author cites some undoubted facts respecting the radial distribution of certain animals and plants from high northern lands as a center, and from that leaps to the conclusion that *all* plants and animals, including man, have originated in arctic regions.

Apparently he places the date of man's residence in his arctic paradise during the Miocene period. If man did exist so early as that, and the evidence of it is extremely unsatisfactory, several perplexing questions arise. For instance, Are the biblical Eden and the biblical Adam identical with primitive, prehistoric man and his abode? In his "Preadamites," Professor Alexander Winchell has learnedly argued that the biblical Adam was not absolutely the first man, but only the first white man. Many theistic evolutionists hold that the creature which existed on the earth possibly millions of years ago was not genuinely human, but only the anthropoid evolutionary highest term of the animal series before God had imparted the human spiritual nature. In view of such opinions we may well pause before concluding that the biblical Eden was at the north pole, even if we should grant that President Warren has made out his case for the origination of prehistoric man in the frigid zone.

Of the rest of the book, particularly of the attempt to fortify the argument from "ethnic tradition," all that need be said is that if the house itself is rotten, the kind of timber used to prop it up, whether green or seasoned, sound or decayed, does not signify much.

* PARADISE FOUND. By William F. Warren, President of Boston University. Boston: Houghton, Mifflin & Co. Crown 8vo. Price, \$2.00.

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- The Stone Kingdom; or, The United States and America as seen by the Prophets.* By S. C. Alexander. St. Louis: Farris, Smith & Co. \$1.50
- Scriptures—Hebrew and Christian.* By E. T. Bartlett and J. P. Peters. Vol. I.: From Creation to the Exile. New York: Putnam's Sons. 8vo, pp. 645. \$1.50
- Bible Studies.* By A. E. Dunning. Boston: Congregational Sunday-school and Publishing Society. 12mo, pp. 102, cl., 60 c.; pap. 40 c.
- The Hebrews and the Red Sea.* By A. W. Thayer. A New Ed. Andover, Mass.: Draper & Co.
- Islam and its Founder.* By J. W. H. Stobart. London: Society for Promoting Christian Knowledge. 8vo. 2s. 6d.
- Creation.* By the Bishop of Carlisle. London: Cassell & Company.
- The Two Books of Nature and Revelation Colated.* By G. D. Armstrong. New York: Funk & Wagnalls. 12mo, cloth, pp. 213. \$1.
- Joseph, the Prime-minister.* By William M. Taylor. New York: Harper & Brothers. 12mo, cloth, pp. 242. \$1.60
- Forty Days; or, Nineveh and its Repentance.* By S. H. Higgins. Boston: James H. Earle. 16mo, cloth. 75 cts.
- Lesson Studies in the Book of Genesis.* By Eugene Stock. London: The Religious Tract Society. Cloth. 2s.
- The Background of Sacred Story; or, Life Lessons from the Less-known Characters of the Bible.* By Frederick Hastings. London: The Religious Tract Society. Cloth. 3s. 6d.
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- Die Ehe im alten Testament.* Inaug.-Diss. By Chr. Stubbe. Jena: H. Dabis. 8vo, pp. 71.
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- La Sainte Bible texte de la Vulgate, traduction française en regard avec commentaires, etc.* Introduction generale Tome I. Par M. Trochon. Paris: Lethielleux. 8vo. pp. 584, pl. 15. 8fr.
- Le livre de Job, etc.* Par M. H. Lesetre. Paris: Lethielleux. 8vo, pp. 268. 4fr.
- Untersuchung der geschichtlichen u. der kanonischen Geltung d. Buches Judith.* By B. Neterler. Muenster: Theissing. Large 8vo, pp. 37. M. 0.50
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- The English Explorations in Palestine. A Reply to Professor Socin.* By C. R. Conder in Expositor, May, '86.
- The Book of Zechariah. II. The Fourth Vision.* By Marcus Dods, ib.
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- The Hittites.* By Francis Brown, ib.
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THE Old Testament Student.

WILLIAM R. HARPER, Ph. D., Editor.

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CHAUTAUQUA, 1886.

The following meetings in the interest of the Chautauqua Literary and Scientific Circle will be held at Chautauqua in 1886:

1. ROUND TABLES for conferences on C. L. S. C. work, at 5 p. m. July and August.
2. SUNDAY EVENING VESPER SERVICES at 5 p. m. every Sunday evening from July 3 to August 28.
3. SPECIAL—C. L. S. C. Class gatherings will be held frequently during August.
4. MEMORIAL DAYS.—Special Sunday, July 11; Inauguration Day, August 7; St. Paul's Day, August 14; *Graduation Day*, Wednesday, August 18. The Annual address before the Graduating Class of the C. L. S. C. will be delivered by Dr. James H. Carlisle, of Wofford College, Spartansburg, South Carolina. Baccalaureate sermon on Sunday, August 15. It is expected that Counselors Lyman Abbott, W. C. Wilkinson, H. W. Warren, E. E. Hale, and James H. Carlisle will be present on Graduation Day.

The Class of 1886 is the largest Class which has yet graduated from the C. L. S. C., and sessions of unusual interest are expected.

5. A series of Lessons previewing the reading of the coming year will be given, presenting in outline the main features of interest in the various required books and furnishing hints for study.

THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE AT HOME.

The meetings of the C. L. S. C. at Chautauqua, represent but a small part of the work being accomplished by this organization. Since August, 1878, when the Circle entered upon its work, nearly one hundred thousand persons have been enrolled, between forty and fifty thousand are actually reporting their work, and thousands more are reading either alone or as members of local circles, and making occasional reports.

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THE CHAUTAUQUA TEACHERS' READING UNION is the most recent of the Chautauqua societies, and is an extension of the "Retreat" into a home-circle for professional reading and study during the entire year. It is the scheme of the C. L. S. C., adapted to the day-school teacher, and applied to his work. The plan of the "Reading Union" for secular teachers was discussed, and preliminary steps taken, in 1879, for organization, at Chautauqua. Owing to the pressure of other matters and the success of the C. L. S. C. in engaging teachers in its course, the Teachers' Reading Course was postponed. In December, 1884, the plan was revived, and the "Chautauqua Teachers' Reading Union" established. At this writing, the scheme is in process of development, and will in due time be officially announced. It will cooperate with the State Teachers' Reading Unions already organized. It will provide three regular and several advanced courses of reading and study, recognizing and honoring the work done by all other reading circles, and supplementing such work by practical helps. At the completion of the first prescribed course, a diploma will be given, and for every additional course a seal added.

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Third Year: Psychology, School Economics, and Political Economy.

The C. T. R. U. will be formally inaugurated at Chautauqua, July 10, 1886, and addressed by Pres. Miller, Chan. Vincent and Pres. Bicknell. Full details of the Union will be announced at an early date.

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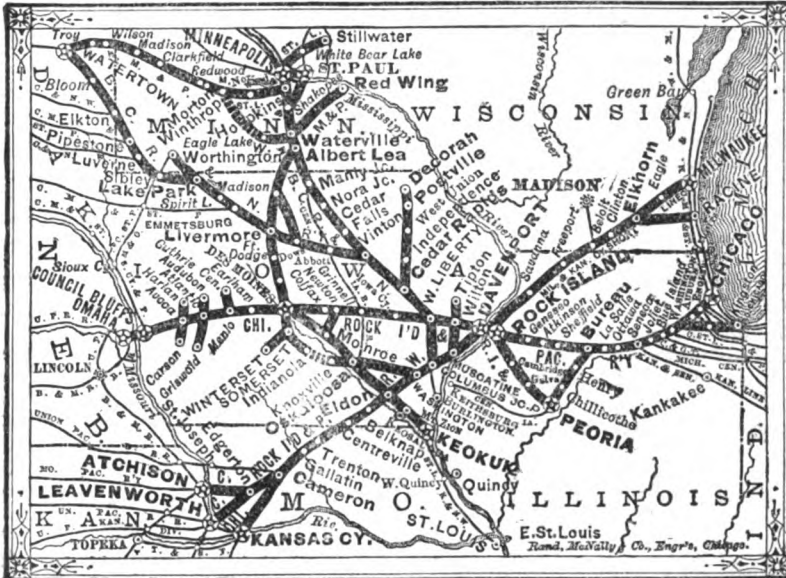
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